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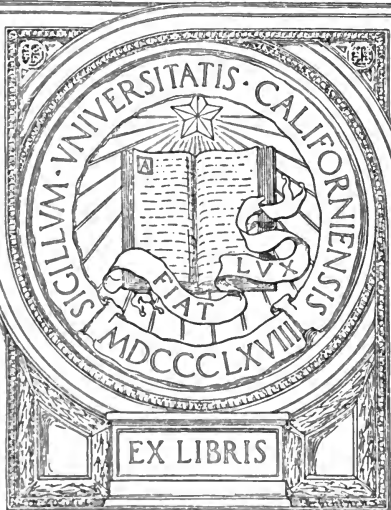
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THE PREMSÂGAR

TOGETHER WITH TECHNICAL VOCABULARIES

THEOLOGIANS AND MISSIONARIES

THE MEDICAL PROFESSION AND DISPENSERS, AND

INTERPRETERS

F. P. LUIGI JOSA

AUTHOR OF "THE APOSTLE OF THE INDIANS," "ST. FRANCIS OF ASSISI," ETC.

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To
THE RIGHT REVEREND
JOHN FRANCIS WELSH, D.D.
LORD BISHOP OF TRINIDAD

IN APPRECIATION OF
MUCH KINDNESS
TO THE
AUTHOR AND HIS CHILDREN

THIS
LITTLE MANUAL
IS
DEDICATED.

CHRIST CHURCH,
GUIANA,
1907.

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P R E F A C E .

ACCORDING to the most enlightened philologists, Hindi is the language spoken by more than eighty-six millions in Hindustan proper. The Hindus of the North-West Provinces emigrate in large numbers to South America (British Guiana), to the West Indies (Trinidad especially), and also to Natal and several other parts of the world. These speak mostly Hindi, and but very few of them Urdū or Hindustani. Although Hindustani has a very large element of Hindi, yet this is so mixed with Persian and Arabic that the common people do not understand it. Therefore, a knowledge of Hindi is absolutely necessary to be able to converse with these people, either in India or in the countries in which they settle.

Hindi is derived from Sanscrit, as Italian, Spanish, Portuguese, and French are derived from Latin.

PREFACE.

Sanscrit,* although a *dead* language, and unspoken, is preserved as the sacred language of India, just as Latin is of the Western Church. It is nearly allied to many of the European languages, ancient and modern, and may be called the elder sister of Latin and Greek.

It is almost impossible to learn a language without mastering the characters in which it is written. The various attempts to transliterate this language in Roman characters are hardly satisfactory. The time may come, however, when the East Indians may adopt a Western alphabet, which would save them the necessity of learning at least two widely different scripts, viz. the Devanagari character for Hindi, and the Arabic character for Urdū. In this little popular manual an attempt is made to teach the language in such a way that, if the learner will endeavour to master what at first sight appear difficult characters, he will in a week or two be able to read easy sentences, and, in a short time, with daily practice, to read any book in the language.

* This word signifies the *polished language*: from सम (= *suva* = *con*) and कृत (= *factus* = *formed*), "carefully constructed," or "symmetrically formed," as opposed to प्राकृत Prākṛit, "the natural" or "common" language spoken by the people.

PREFACE.

This is a manual for beginners. When the student has mastered all that it contains, he may proceed to more elaborate works.

The extracts from the "Pramsagar" may seem rather too advanced for an elementary book ; but the reason for the choice is that, in some places, the Pramsagar is the appointed text-book for Government examinations.

A main feature of this Manual is the Vocabularies, which may prove useful to all students of the language, and especially to interpreters, theologians, the legal and medical professions, merchants, and others.

F. P. L. J.

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INTRODUCTORY MANUAL OF HINDI.

LESSON I.

The Alphabet.

§ 1. The Hindi characters, borrowed from the Sanscrit, are called *Nagari* or *Devanagari*. These words mean “city” and “god+city,” that is, (writing) of the gods, or Brahmans. The word *Nagari* seems to imply that the art of writing was first practised in cities.

§ 2. THE VOWELS.—These are twelve in number, of which the 7th and 8th (*ri*, *rī*) are very seldom used. They have two forms, initial and non-initial.

Initial : अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ.

Non-Initial : ा ि ि ु ू ॄ ॅ ै ौ

a ā i ī u ū ri rī e ai o au.

अ = *a*, pronounced as *u* in *fun*, e.g. दस “a servant.”

The learner will at once be somewhat puzzled because in the word दस (*das*) he does not notice the letter अ. The reason is that there is no

shortened or non-initial form of this vowel, but *a* is inherent in every consonant not otherwise vocalized. Some pundits indeed aver that the shortened form is shown in the perpendicular stroke **।** which, in full or in part, is to be seen in every letter.

अ	as <i>a</i> in <i>master</i> ,	e.g. नाम <i>nām</i> , name.
इ ^f	„ <i>i</i> in <i>tin</i> ,	„ पिता <i>pitā</i> , father.
ई ^ī	„ <i>i</i> in <i>caprice</i> ,	„ नदी <i>nadī</i> , river.
उ ^u	„ <i>u</i> in <i>pull</i>	„ कुछ <i>kuchh</i> , some.
ऊ ^ū	„ <i>u</i> in <i>rule</i> ,	„ हूँ <i>hūn</i> , am.
ऋ ^{ṛi}	„ <i>ri</i> in <i>brink</i> ,	„ ऋतु <i>ṛitu</i> , season.
ॠ ^{ṛi}	„ the preceding, only longer.*	
ए ^e	„ <i>a</i> in <i>ache</i> ,	e.g. एक <i>ek</i> , one.
ऐ ^{ai}	„ <i>i</i> in <i>mile</i> ,	„ मैं <i>main</i> , I.
ओ ^o	„ <i>o</i> in <i>go</i> ,	„ लोग <i>log</i> , people.
औ ^{au}	„ <i>ow</i> in <i>now</i> ,	„ और <i>aur</i> , and.

Note that the short *i*, *f*, is placed before the letter after which it is pronounced. The long and short *u*, ^ū, the long and the short *ri*, ^{ṛi}, are placed underneath the letters with which they are pronounced; while *e* ^e and *ai* ^{ai} are placed above the letters after which they are pronounced. The last four vowels are classed as diphthongs.

* This letter is seldom or never used. Probably it is kept in the alphabet for the purpose of completeness, there being a long and a short form for every vowel.

§ 3. THE CONSONANTS.—These are thirty-three in number, and are most methodically arranged as follows :—

Gutturals	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
Palatals	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Linguals	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i> or <i>w</i>	
Sibilants and Aspirate	श <i>ś</i>	ष <i>ṣh</i>	स <i>s</i>	ह <i>h</i>	

These consonants are to be pronounced as follows:—

क like the English *k* in *king*, e.g. कल *kal*, to-morrow.

ख „ „ *k-h* in *ink-horn*, e.g. खेत *khet*, a field.

Note that every aspirated letter, for which we have to use two English letters, represents only *one* sound, and we have simply to intensify the non-aspirated letter. The word *ink-horn* is as near an illustration as we can give, but there must be no hiatus between the *k* and the *h*—indeed, we might rather divide the word thus, *in-khorn*. The best way to learn the correct sounds is to hear them from a Hindu.

ग as *g* in *go*, e.g. गंगा *Gangā*, the Ganges.

घ „ *g-h* in *log-house*, „ घास *ghās*, grass.

ङ*, „ *n* in *wrangling*, „ दङ्गा *daṅgā*, wrangling.

* See next page.

च as <i>ch</i> in <i>church</i> ,	e.g. चलना <i>chalnā</i> , to move.
छ ,, <i>ch-h</i> in <i>watch-him</i> ,	,, छापना <i>chhāpnā</i> , to print.
ज ,, <i>j</i> in <i>jest</i> ,	,, जाना <i>jā</i> , go.
झ ,, <i>j+h</i> ,	,, झूठा <i>jhūṭā</i> , a liar.
ञ*, ,, <i>n</i> in <i>inch</i> ,	,, कञ्चन <i>kañchan</i> , gold.
ट ,, <i>t</i> in <i>tit-for-tat</i> ,	,, टट्टू <i>ṭaṭṭū</i> , a pony.
ठ ,, <i>t+h</i> ,	,, ठग <i>ṭhag</i> , a robber.

In pronouncing the *ṭ* in the last two letters, turn up the tip of the tongue, and strike it towards the roof of the mouth.

ड as <i>ḍ</i> ,	e.g. डालना <i>ḍālnā</i> , to cast down.
ढ ,, <i>ḍ+h</i> ,	,, ढाड़स <i>dhāṛas</i> , boldness.

In pronouncing these two letters, turn the tip of the tongue, and strike it towards the upper teeth.

When these letters have a dot underneath, thus, ड़ ड़, and are used as medials or finals, they=*ṛ* and *ṛh*; *ṛ* is pronounced like the *r* in the French *eternel*, and the aspirated letter like *rh* in *Rhine*. Be careful in pronouncing these two letters, as the pronunciation affects the meaning of the words. E.g. घड़ा *ghaṛā* means "water-pot," but गढ़ा *gaṛhā*, "a ditch"; पड़ना *paṛnā* means "to fall," but पढ़ना *paṛhnā*, "to read."

Care must also be taken to properly distinguish between these Lingual letters and the Dentals.

* There are no words beginning with these letters.

य something like our *n* in *gun*. It has a cerebral sound; e.g. ब्राह्मण *Brāhmaṇ*, a Brahman.

त as <i>t</i> in <i>tip</i> ,	e.g. गीत <i>gīt</i> , a song.
थ ,, <i>t+h</i>	,, था <i>thā</i> , was.
द ,, <i>d</i> in <i>do</i> ,	,, देव <i>dev</i> , a god.
ध ,, <i>d+h</i> ,	,, धोखा <i>dhokhā</i> , deceit.
न ,, <i>n</i> in <i>nay</i>	,, नाना <i>nānā</i> , various.
प ,, <i>p</i> in <i>pound</i> ,	,, पाप <i>pāp</i> , sin.
फ ,, <i>ph</i> in <i>hop-house</i> ,	,, फल <i>phal</i> , fruit.
ब ,, <i>b</i> in <i>boy</i> ,	,, बात <i>bāt</i> , word.
भ ,, <i>bh</i> in <i>Hob-house</i> ,	,, भला <i>bhalā</i> , good.
म ,, <i>m</i> in <i>mother</i> ,	,, महा <i>mahā</i> , great.
य ,, <i>y</i> in <i>you</i> ,	,, युग <i>yug</i> , an age.

(also as *j* in *jug*.)

र* must be well rolled as *r* in *rascal*, e.g. राजा *rājā*, king.

ल as *l* in *law*, e.g. लेना *lenā*, to take.

व sometimes as *v* and sometimes as *w*; practice only can determine which, and the two are frequently interchangeable. It is also often used for the letter ब, e.g. वनवासी = *vanwāsī* or *banbāsī*, "a hermit."

* When this letter is combined with another it undergoes a change of form and position; when immediately preceding another consonant it is written as a small curve above it, thus, ^ॐ; e.g. अर्थे *arth*, "interpretation." When, however, it follows another consonant it is written as a short oblique stroke beneath it, thus, _ॐ; e.g.

प्रभु *Prabhu*, "Lord."

श as *ss* in *session* (or *s* in *sure*), e.g. पशु *paśu*, an animal.

ष ,, *sh* in *shut*, e.g. दोष *dosh*, fault.

The coolies almost invariably sound it like a *kh* ;
thus, दोष is pronounced *dokh*, and not *dosh*.

स as *s* in *sister*, e.g. सच *sach*, true.

ह ,, *h* in *heart*, ,, हाथ *hāth*, a hand.

LESSON II.

Signs or Symbols, &c.

§ 4. In this lesson we shall give a recapitulation with *transliteration* of all the words used in the first lesson, in the order in which they occur; and at once the learner will have a number of words, all of which will prove useful.

दस <i>das</i> , ten.	हूं <i>hūn</i> , am.	और <i>aur</i> , and.
नाम <i>nām</i> , name.	ऋतु <i>ritu</i> , season.	कल <i>kal</i> , yesterday.
पिता <i>pitā</i> , father.	एक <i>ek</i> , one.	खेत <i>khet</i> , field.
नदी <i>nadī</i> , river.	मैं <i>main</i> , I.	गंगा <i>Gangā</i> , Ganges.
कुछ <i>kuchh</i> , some.	लोग <i>log</i> , people.	घास <i>ghās</i> , grass.
दङ्गा <i>daṅgā</i> , wrangling. The middle character of this word is a compound of two letters, placed one underneath the other, viz. ङ <i>ṅ</i> and ग <i>g</i> . (We shall deal with compound characters farther on, in Lesson III.)		

चलना <i>chalnā</i> , to move.	नाना <i>nānā</i> , various.
छापना <i>chhāpnā</i> , to print.	पाप <i>pāp</i> , sin.
जा <i>jā</i> , go.	फल <i>phal</i> , fruit.
झूटा <i>jhūtā</i> , liar.	कब <i>kab</i> , when.
कचन <i>kañchan</i> , gold.	भला <i>bhalā</i> , good.
टट्टू <i>tattū</i> , pony.	महा <i>mahā</i> , great.
ठग <i>thag</i> , an assassin.	युग <i>yug</i> , an age.
डालना <i>dālñā</i> , to cast down.	राजा <i>rājā</i> , a king.
पेड़ <i>per</i> , a tree.	लेना <i>lenā</i> , to bring.
ढखन <i>dhañdhan</i> , search.	वनवासी <i>vañvāsī</i> , hermit.
बढ़ना <i>barñnā</i> , to increase.	पशु <i>paśu</i> , an animal.
गुण <i>gun</i> , a quality.	दोष <i>dosh</i> , fault.
गीत <i>gīt</i> , a song.	सच <i>sach</i> , true.
था <i>thā</i> , was.	हाथ <i>hāth</i> , hand.
देव <i>dev</i> , a deity.	अर्थ <i>arth</i> , interpretation.
धोखा <i>dhokhā</i> , deceit.	प्रभु, <i>prabhu</i> , ruler, lord.

§ 5. Above there have appeared three words, viz. हूं, मैं, गंगा, over each of which is a dot '. This is called *anuswār*, and indicates the nasal twang so common in French. Thus the above words are pronounced as *hūn*, *main*, and *Gangā*.

There is also another sign or mark, consisting generally of two diamond-shaped dots :, or sometimes two small rings, thus ३. This is called *visarga*, and occurs after a vowel, which it aspirates almost imperceptibly—so slightly that it is frequently dropped.

E.g. दुःख = *duḥkh*, "pain," but it is equally correct to drop the *visarga* and write दुख *dukh*.

§ 6. °, called *sūn* or *shūnya*. This is (1) a mark of repetition, denoting that the word or sentence should be repeated; (2) a sign of abbreviation; (3) in Arithmetic it represents the cipher.

, called *virāma* (= "rest"), is placed under a consonant to indicate the absence of the inherent vowel अ.

§ 7. ॥, called *chhewā*, is the half-pause, equal to our comma or even semicolon.

॥, the *double chhewā*, has the power of a full stop.

२, the figure 2, when placed immediately after a word, signifies that it is to be repeated; thus, दो२ = *do do*, "two each," or "in twos."

. When a dot appears under any letter except those above noticed (ड़, ढ), it generally denotes that the word is of Persian or Arabic origin, and that the letter so marked stands for a sound foreign to Hindi; thus ज़ is used for *z*, &c.

ज्ञ *jña* is sometimes treated as a separate letter; it is, however, a compound of ज and ञ, but pronounced as *gya*. Thus, ज्ञान = *gyān*, "knowledge." It is also written झ.

क्ष *ksh* is sometimes treated as a separate letter; but it is really a compound of क and ष, and is pronounced as *ksh* in the English word *bookshelf*. Thus, क्षमा = *kshamā*, "forgiveness." It is also written छ.

LESSON III.

How to add Vowels to Consonants.

§ 8. From the examples given in the following section it will be seen how vowels are added to consonants to form syllables, and the student is recommended to write these out several times over for practice.

The correct way of forming the letters (taking e.g. the क) is to write the perpendicular stroke first, thus ॥, then the body or centre of the letter, ॥, and lastly the horizontal stroke, क; but the commoner way is to write the horizontal stroke first, the body of the letter next, and finally the perpendicular.

§ 9. Vowels are added to consonants thus :—

क का कि की कु कू के कै को कौ कं कः

ka kâ ki kî ku kû ke kai ko kau kan kah

ख खा खि खी खु खू खे खै खो खौ खं खः

kha khâ khi khî khu khû khe khai kho khau hhan khaḥ

and the student is recommended to go through the whole alphabet in the same manner, treating all the other letters in the same way.

§ 10. PRONUNCIATION.—In Hindi every letter of a word must be sounded, and when there are double letters they must both be sounded distinctly.

The short *a* or inherent vowel is not always sounded, even where the letter is not marked with *virāma*.

It is *not* sounded (1) between two consonants which are combined, e.g. दङ्गा = *daṅgā* (not *daṅagā*); (2) not generally at the end of a word, e.g. दस = *das* (not *dasa*); nor (3) at the end of some syllables, e.g. चलना = *chalnā* (not *chalanā*).

But it *is* sounded at the end of a word when the last letter is a compound, e.g. सत्त्व = *sattwa*; and also after a final य, e.g. प्रिय = *priya*, "beloved." It is also pronounced in certain monosyllables, as न *na*, "no," छ *chha*, "six," क *ka*, the letter *ka*, ख *kha*, the letter *kha*, ग *ga*, the letter *ga*, &c.

Compound Characters.

§ 10a. When two or more consonants come together without an intervening vowel they are joined in a manner very methodical and easily recognisable. Most commonly only two consonants are found in combination, but sometimes three, and rarely four or five. Note that usually in these compounds a portion of one (or more) of the component letters is lost, frequently the vertical or the horizontal stroke, or both, leaving only the centre or body of the letter, which is combined with the other member of the compound. Thus, if we desire to compound the two letters ग and न, we retain the whole of the ग, but of the न we use only the central portion, viz. ण, which we place below the distinguishing portion of the other letter, and we have ग्ण, pronounced *gn*. Take again ज न; here we add the central part ञ of the first to the whole of the second,

and thus we have ज्ञ; or they may be placed one under the other, ज्ञ. One more example: if we wish to compound the letters च and छ, we retain the whole of the second letter and prefix the distinguishing portion or centre ८ of the first letter, thus, छ, as in the common word अच्छा *achchhā*, "good, well."

We will now give an example of *three-letter compounds*. To combine स त र we take a portion of each letter, ८ ८ ८, and place the three within the usual perpendicular and horizontal strokes, thus, स्त = *str*, as in the word स्त्री *strī*, "a woman."

§ 11. The following examples should be read carefully after the learner has mastered the simple letters.

Two-letter Compounds :

क	क्त	क्य	क्र	क्ल	क्व	ख्य	ग्न	ग्य	ग्र	ग्ल	ग्व	गम	गब
kk	kt	ky	kr	kl	kv	khy	gn	gy	gr	gl	gv	gm	gb
घ	घ्य	घ्न	ङ्क	ङ्ह	ङ्ग	च	छ	च्य	ज्ग	ज्क	ज्व		
gh	ghy	ghr	ṅk	ṅh	ṅg	ch	ch	chh	chy	jg	jkh	gv	
ज	ज्म	ज्न	ञ्क	ट्य	ठ्य	ड	ण्ट	ण्ड	णड	ण			
jr	jm	ñj	ñchh	ṭy	ṭhy	ḍhy	ṇṭ	ṇṭh	ṇḍ	ṇḍh	ṇṇ		
ण्य	त्त	त्न	त्म	त्य	त्र	त्व	थ्य	द	द	द	द	द्य	द्र
ny	tt	tn	tm	ty	tr	tv	thy	dg	dd	ddh	dbh	dy	dr
ध्य	न्त	न्थ	न्द	न्ध	न्न	न्म	न्य	न्व	न्ह	प्त	पन	प्य	
dhy	nt	nth	nd	ndh	nn	nm	ny	nv	nh	pt	pn	py	
प्र	प्ल	ब	ब	भ्य	म्य	म्फ	स	म्भ	म्म	म्व	म		
pr	pl	bd	bh	bhy	mp	mph	mb	mbh	mm	mv	ml		

म्ह ल् ल्व व्य व् श् श्व श्य श्त श्तश् श्तश् श्तश् श्य श्क
 mh ll lv vy vv śch śv śy shṭ shṭh shṭh shṭh shṭh shṭh shṭh
 स्ख स्त स्फ स्फ स्ख स्ख स्ख स्ख स्ख स्ख
 skh st sph sy sv hṇ hn hm hl.

Note again that the letter र when in compounds is subject to the following rules: (1) It is written *over* a letter or group of letters in the form of ॠ when it is to be sounded first, as मूर्खे *mūrkh*, “absurd”; (2) when it follows another letter or group of letters it is represented by an oblique stroke *under* the letter after which it is pronounced, as चन्द्र *chandra*, “the moon”; (3) when र is combined with ॠ or ॡ they are written रु *ru* and रू *rū*.

Note also that त is doubled thus, त्त.

Note further that ण is doubled by adding an oblique stroke across the centre of the letter, thus, ण.

Three-letter Compounds. Compounds of three letters are very few, but when they occur they are formed on the same principle, thus, त्त is a combination of न, त, र; e.g. मन्त्र “a mantra,” a holy text or charm; स्त of त, न, व, e.g. सत्त्व *sattwa*, “being.”

Four- and even Five-letter Compounds are to be met with, but they are merely grammatical conceits, and the reader of Hindi is not likely to meet with them. We will give an example showing a compound of four letters, which is really a Sanscrit word, viz., का र्श्ये *kārshnya*, “blackness,” and another showing a compound of five, viz., का र्त्स्न्ये *kārtsnyam*, “wholeness.”

LESSON IV.

Nouns, Gender, &c.

§ 12. The ARTICLES “the” and “a” (definite and indefinite) have nothing corresponding to them in Hindi. But *definiteness* is expressed by using the demonstrative pronouns यह *yih*, “this,” or वह *wuh*, “that”; thus, “the man” = यह मर्द *yih mard*; “the thing” = वह वस्तु *wuh vastu*. *Indefiniteness* is expressed by एक *ek* “one,” कोई *koī*, “someone”; as एक मर्द *ek mard*, “a [or one] man”; कोई स्त्री *koī strī*, “some woman”; एक मानुस *ek mānus*, or कोई मानुस *koī mānus*, “a certain man.”

§ 13. NOUNS.—There are three kinds of nouns: 1, Proper; 2, Common; 3, Abstract; as हनुमान *Hanumān*, the monkey-god; मर्द *mard*, “a man”; मीठास *mīthās*, “sweetness.”

§ 14. GENDER.—There are only two genders in Hindi, masculine and feminine; but practice alone will enable the student to know with certainty to which gender a word belongs.

Of living creatures the gender is according to nature, that is, words denoting males are masculine, as बेटा *beṭā*, “a son”; and those denoting females are feminine, as बेटी *beṭī*, “a daughter.”

Masculines.—(1) Nouns ending in आ (१) *ā*, and those ending in any consonant but न, are generally masculine; e.g. खाना *khānā*, “food,” पाप *pāp*, “sin,” जल *jal*, “water.”

(2) Abstract nouns with the following endings are all masculine :

आव <i>āw</i> ,	as चढ़ाव <i>charhāw</i> ,	ascent.
त्व <i>twa</i>	,, मनुष्यत्व <i>manukhyatwa</i> ,	manhood.
पन <i>pan</i>	,, बौरापन <i>baurāpan</i> ,	madness.
पा <i>pā</i>	,, बुढ़ापा <i>burhāpā</i> ,	old age.
य <i>ya</i>	,, सत्य <i>satya</i> ,	truth.

(3) Purely Sanscrit words retain their Sanscrit gender ; but, as in Sanscrit there is a *neuter*, the rule to follow in Hindi is that Sanscrit masculines and *neuters* are masculine in Hindi.

Feminines.—(1) Nouns ending in the following letters are feminine :

ई (ी) <i>ī</i> ,	as पोथी <i>pothī</i> ,	a book.
त <i>ta</i>	,, बात <i>bāt</i> ,	a word ; रात <i>rāt</i> ,
श <i>ś</i>	,, प्रकाश <i>prakāś</i> ,	brightness.

(2) Abstract nouns having the following terminations are feminine :

आई <i>āī</i> ,	as लड़ाई <i>larāī</i> ,	fighting.
ता <i>tā</i>	,, मित्रता <i>mitratā</i> ,	friendship.
ति <i>ti</i>	,, शक्ति <i>śakti</i> ,	power.
वत <i>vat</i>	,, सुखावट <i>sukhāwaṭ</i> ,	dryness.
हट <i>haṭ</i>	,, चिकनाहट <i>chiknāhaṭ</i> ,	greasiness.

§ 15. NUMBER.—There are two numbers, singular and plural. The nominative singular remains without alteration as a basis or root throughout the declension, and in many masculine nouns there is no difference

between the nominative singular and nominative plural (but see § 19); there is, however, a difference in the *oblique* cases; as मर्दे nom. sing., and मर्दे is also nom. plural; but in the oblique cases plural it becomes मर्दों.

Feminines, however, add in the plural the syllable रं (ँ) -*en* to the nominative singular, thus, रात, रातें; but if the singular ends in ई (ि) *i* or ऊ *ū* they add आ -*ān*. Thus, रोटी, pl. रोटीआँ “loaves”; आँसू, pl. आँसूआँ “tears.” Or, for the sake of euphony, nouns ending in ई (ि) shorten the *i* and insert य before the addition, thus, रोटीयाँ *roṭiyān*.

Plurals are also formed by adding लोग “people,” as भाई लोग “brethren”; or गण “flock,” as तारागण “the starry host”; or जन “folk,” as शिशुजन “little folk.”

§ 16. CASE.—There are eight cases, called the Nominative, Objective (or Accusative), Instrumental, Dative, Ablative, Possessive (or Genitive), Locative, and Vocative. These are expressed by certain particles called *postpositions*, which are equal to the Latin and Greek terminations. The only case that has no postposition is the nominative—and sometimes the accusative—singular and plural. The Vocative particle is prepositive. The postpositions are the same for the singular and plural. Thus :—

Nominative has no distinguishing sign.

Objective (or Accusative) takes को to.

Instrumental (or Agent) ,, ने by.

Dative	takes को to.
Ablative	,, से from.
Possessive (Genitive)	,, का, के, की of.
Locative	,, में in, पर on, तक up to.
Vocative	,, ह O.

§ 17. The Possessive or Genitive has *three* terminations, and their use is determined as follows.

(1) The terminations are governed by the word which follows, not by that which precedes them.

(2) When the governing noun is masculine, in the nominative singular, का *kā* is used; e.g. "a man's house," i.e. "the house of a man" = मर्दे का घर *mard kā ghar* (घर is nominative).

के *ke* is used before all other cases of the masculine singular or plural, thus, "in the house of the man," or "in the man's house," = मर्दे के घर में *mard ke ghar men* (घर in the locative).

की *kī* precedes all feminines, singular or plural, thus, मर्दे की घोड़ी *mard kī ghorī*, "the man's mare"; लड़कों की किताबें *larkon kī kitāben*, "children's books."

LESSON V.

Declension.

§ 18. There is but one scheme for declining nouns, the postpositions being the same for all. One example will show at a glance this general scheme of declension.

जल *jal*, “water.” The singular is जल, and for the plural we add ॐ (in the oblique cases).

It will be noticed that जल remains unchanged throughout the singular, and the oblique cases in the plural all end in ॐ, with the exception of the Vocative, which drops the *anuswār* .

Singular.

Nom.	जल	water.
Acc.	जल को	water.
Inst.	जल ने	by water.
Dat.	जल को	to water.
Abl.	जल से	from water.
Gen.	जल का, के, की	of water.
Loc.	जल में, पर, तक	in, on, up to water.
Voc.	हे जल	O water.

Plural.

Nom.	जल	waters.
Acc.	जलों को	waters.
Instr.	जलों ने	by waters.
Dat.	जलों को	to waters.
Abl.	जलों से	from waters.
Gen.	जलों का, के, की	of waters.
Loc.	जलों में, पर, तक	in, on, up to waters.
Voc.	हे जलो	O waters.

§ 19. From this general scheme there are some modifications, and the following four classes are here specified.

(1) *Masculine* nouns ending in long *ā* (आ, ा) change this letter into *ē* in the oblique cases of the singular and the nom. of the plural (sometimes, however, the accusative singular remains unchanged); and in the remaining cases of the plural the final vowel of the nom. sing. is dropped altogether before the termination *on*. E.g., nom. sing. (and acc. sometimes), लड़का *larṇkā*; oblique cases sing. and the nom. pl., लड़के *larṇke*; the remaining cases of the pl., लड़कों *larṇkon*. Remember that the Voc. rejects the *anuswār* (ँ).

(2) *Feminine* nouns are declined like जल, but add *en* to the nominative plural when they end in consonants or *ī ā*, or in diphthongs. E.g. रात *rāt*, "night," nom. pl. रातें *rāten*; माता *mātā*, "mother," nom. pl. माताएं *mātā,en*; गाँस *gāṇs*, "cow," nom. pl. गाँस *gā,en*.

(3) *Feminines* ending in ई (ी) *ī*, or ऊ (ू) *ū*, however, form the nominative plural by adding आँ (ँ) *ān*. E.g. बुद्धि *buddhi*, "understanding," nom. pl. बुद्धियाँ *buddhi-yān*; आँसू *ānsū*, "tear," nom. pl. आँसूआँ *ānsu,ān*.

§ 20. (4) There are various *Exceptions* to the general rules. Euphony is a tyrant for the sake of which the Hindu sacrifices much: e.g. धूँआँ *dhū,ān*, "smoke," has in the plural, धूँ *dhū,en*; भौँ *bhaun*, "eyebrow," pl. भौँवें *bhauwen*. The व is inserted solely for the sake of euphony. The letter य also serves the same purpose, thus, माली *mālī*, "gardener," obl. pl. मालियों *māliyon*. For the sake of euphony also words ending in long ई (ी) *ī* or ऊ (ू) *ū* shorten these vowels, as shown above, in *māliyon*, *ānsu,ān*.

LESSON VI.

Adjectives.

[*Note.*—Henceforth we shall not transliterate the Nāgarī characters.]

§ 21. (1) Adjectives *generally* precede their substantives. Thus, we say पवित्र मनुष्य, “a holy man.”

(2) Those which end in any letter *except* आ or अ are uninflected, as in English.

(3) But if they end in आ (ः), or sometimes short *a*, these vowels are changed into ँ when agreeing with masculine nouns in the oblique cases of the sing. and in all the cases of the plural. Thus, ऊँचे पर्वत पर “on a high mountain”; अच्छे लड़के “good children.”

When these adjectives agree with a feminine noun the *ā* (or *a*) is changed to ई (ी) throughout. Thus, गोरी लड़की “a fair girl”; लंबी रस्सी “a long string.”

(4) [Read again Lesson IV., § 17.]

All nouns and pronouns in the Gen. case may be considered as adjectival, and are treated as adjectives, the Gen. affix being inflected in accordance with the rules given above and in § 17.

(5) Adjectives may be formed by adding the word भर or भरा “full,” to nouns. Thus, दिनभर “all day”; बदनभर “a sound body.”

§ 22. COMPARISON OF ADJECTIVES.

(1) The *Comparative* is formed by means of the ablative; i.e., that with which the comparison is made

is put in the ablative case. If we wish to state that "this house is higher than that house," we must say, "this house *by* (i.e. standing by it for the sake of comparison) that house is high," यह घर उस घर से ऊँचा है ।

(2) Comparison may also be made by using the word और "more"; thus, यह घर और ऊँचा है "this house is more high."

The *Superlative*.—(1) This also is formed by the same use of the ablative with the addition of the word सब. If we wish to express "this is the highest house," we must say, "this house *by* (when compared with) all houses is high," thus, यह घर सब घरों से ऊँचा है ; or we may omit the word घरों.

(2) A kind of superlative may be made by repetition of the adjective—the first being put in the ablative ; thus, अच्छे से अच्छा मर्द "the best man" ; बुरी से बुरी स्त्री "the worst woman."

(3) Sometimes the adjective is simply repeated, as, अच्छा अच्छा "excellent."

LESSON VII.

Pronouns.

§ 23. Of Pronouns there are six kinds, viz. :—

1. Personal. 2. Demonstrative. 3. Possessive.
4. Relative. 5. Interrogative.

1. *Personal* Pronouns are inflected thus :

First Person.

Sing. Nom.	मैं	I.
Acc.	मुझे, मुझ को	me.
Instr.	मैं ने	by me.
Dat.	मुझे, मुझ को	to me.
Abl.	मुझ से	from me.
Gen.	मेरा, मेरे, मेरी	of me, mine.
Loc.	मुझ में	on me.
Plur. Nom.	हम	we.
Acc.	हमें, हम को, हमों को	us.
Instr.	हम ने, हमों ने	by us.
Dat.	हमें, हम को, हमों को	to us.
Abl.	हम से, हमों से	from us.
Gen.	हमारा, हमारे, हमारी	of us, ours.
Loc.	हम में, हमों में	on us.

Second Person.

Sing. Nom.	तू	thou.
Acc.	तुझे, तुझ को	thee.
Instr.	तू ने	by thee.
Dat.	तुझे, तुझ को	to thee.
Abl.	तुझ से	from thee.
Gen.	तेरा, तेरे, तेरी	of thee.
Loc.	तुझ में	on thee.
Voc.	हे तू	O thou.

Plur. Nom.	तुम	you.
Acc.	तुम्हें, तुम को, तुम्हों को	you.
Instr.	तुम ने, तुम्हों ने	by you.
Dat.	तुम्हें, तुम को, तुम्हों को	to you.
Abl.	तुम से, तुम्हों से	from you.
Gen.	तुम्हारा, तुम्हारे, तुम्हारी	of you.
Loc.	तुम में, तुम्हों में	on you.

For the *Third Person* the Demonstratives are used.

It will be noticed from the above that these pronouns are inflected. The postpositions are the same as with nouns; but the genitive, instead of taking का, के, की, ends in रा, रे, री in both numbers and in both pronouns.

A plural of these pronouns is frequently formed by adding the word लोग; thus, हमलोग "we," तुमलोग "you"; and in the oblique cases लोग is inflected, thus, हमलोगों को "to us."

§ 24. 2. *Demonstrative Pronouns* (used also as Third Personal):

(a) Sing. Nom.	यह, यह (इह)	this, he.
Acc.	यह, यह, इसे, इस को	this, him.
Instr.	इस ने	by this.
Dat.	यह, यह, इसे, इस को	to this.
Abl.	इस से	from this.
Gen.	इस का, के, की	of this.
Loc.	इस में	on this.

Plur. Nom.	ये	these, they.
Acc.	इन्हें, इन को, इन्हों को	these, them.
Instr.	इन ने, इन्हों ने	by these.
Dat.	इन्हें, इन को, इन्हों को	to these.
Abl.	इन से, इन्हों से	from these.
Gen.	इन का, के, की, इन्हों का	of these.
Loc.	इन में, इन्हों में	on these.
(b) Sing. Nom.		
	वुह, वह	that, he.
Acc.	उस को, उसे	that, him.
Instr.	उस ने	by that.
Dat.	उस को, उसे	to that.
Abl.	उस से	from that.
Gen.	उस का, के, की	of that.
Loc.	उस में	on that.
Plur. Nom.		
	वे	those, they.
Acc.	उन को, उन्हें, उन्हीं को	those, them.
Instr.	उन ने	by those.
Dat.	उन को, उन्हें, उन्हीं को	to those.
Abl.	उन से	from those.
Gen.	उन का, के, की	of those.
Loc.	उन में	on those.

§ 25. 3. *Possessives.* (a) The *Gen. sing.* and *plur.* of the Personal and Demonstrative pronouns are used as Possessives, as follows.

<i>Singular.</i>		<i>Plural.</i>	
मेरा	mine,	हमारा	ours.
तेरा	thine,	तुम्हारा	yours.
इस का	of this, his,	इन का	of these, theirs.
उस का	of that, his,	उन का	of those, theirs.

(b) The other possessive is **आप**, which can be used instead of any of the above, but more frequently when it is desired to express respect. It undergoes no inflection—simply the postpositions are added, thus, **आप को**, **आप ने**, &c. A plural is formed by adding **लोग**, thus, **आपलोग**, &c.

§ 26. **आप** is also used as a reflexive pronoun, in the singular only :

Nom.	आप	self.
Acc.	आप को, अपने को	self.
Instr.	आप ने	by self.
Dat.	आप को, अपने को	to self.
Abl.	आप से	from self.
Gen.	अपना, -ने, -नी	of self.
Loc.	आप में, अपने में	on self.

§ 27. There is a plural met with in the genitive and locative cases only, thus : **हमलोग भी आगे आपस के बैरी थे** "We (people) also formerly were enemies among ourselves." **इसे लेके आपस में बाँट लो** "Having taken this, divide it among yourselves."

§ 28. 4. The *Relative* is **जो**, and its *Correlative* is **सो**. These are declined on the same principle as **यह**.

*Singular.**Plural.*

Nom. जो who.

जो who.

Gen. जिस का whose.

जिन का, जिन्हों का whose.

&c.

&c.

Nom. सो that same.

सो those same.

Gen. तिस का of that same.

तिन का, तिन्हों का of those

&c.

same, &c.

§ 29. 5. *Interrogatives.* For animate things, कौन; and क्या for inanimate things.

कौन is declined like यह.

*Singular.**Plural.*

Nom. कौन who?

कौन who?

Gen. किस का whose?

किन, किन्हों का whose?

&c.

&c.

क्या is declined thus :

Nom. क्या what?

Acc. क्या what?

Instr. काहे ने by what?

Dat. काहे को to what?

Abl. काहे से from what?

Gen. काहे का, के, की of what?

Loc. काहे में on what?

Note that this interrogative serves for both the singular and plural.

(a) Note that in Hindi very frequently in asking a question the sentence begins with the word क्या, which is simply equal to our note of interrogation (?) at the end of a question. Thus, क्या यह तुम्हारा भाई है "Is this your brother?"

(b) **क्या** may also be used as a note of exclamation. E.g. **क्या ही चोर** "What a thief!" **यिह क्या बात है** "What an affair this is!"

(c) **क्या** repeated is used distributively; as **वे क्या क्या लाये हैं** "What (in particular) has each one of these brought?"

Note **कई** = "several," but **कै** = "how many?"

§ 30. 6. *Indefinite Pronouns.* These are two in number :

- | | | |
|-----|---------------------|----------|
| (1) | Nom. कोई | someone. |
| | Acc. किसी को | „ |

The other cases are declined as usual. There is no plural.

कोई when repeated has the sense of "a few," thus, **कोई कोई कहते हैं** "some say."

(2) **कुछ** "some," is used in any case, singular or plural, and may be said to be indeclinable.

LESSON VIII.

The Verb.

§ 31. Verbs are Transitive, Intransitive, and Passive. Each verb has three principal parts, and from these all the tenses are formed.

The infinitive of every verb ends in ना, the form which is found in the dictionary.

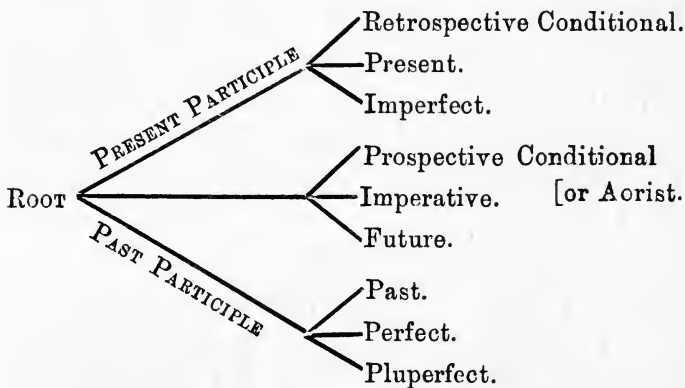
By removing the termination ना we get the root of the verb, which form is the same as the 2nd pers. sing. of the imperative. Note that the root is generally also a noun.

Add ता to the root, and we have the present participle. Drop the त (or, if preferred, add ि to the root), and we have the past participle.

Thus, the word चलना is the infinitive, which signifies "to go"; चल is the root; चलता the present participle, and चला the past participle.

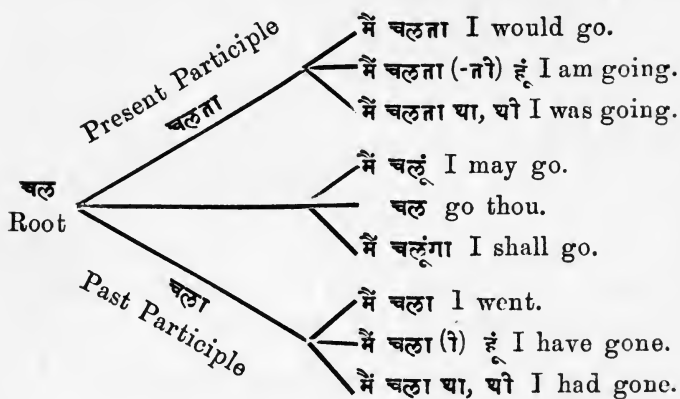
From these parts all the tenses are formed.

§ 32. The following diagrams will be helpful to the student.



The application of this scheme is shown as follows.

E.g.	चलना	चल	चलता	चला.
	To go	go	going	gone.



§ 33. The Noun of Agency is formed by changing the infinitive ना into ने and adding वाला or हार or हारा ; thus, चलनेवाला or चलनेहार or चलनेहारा "walker."

§ 34. In the above diagram it will be seen that, in forming certain tenses, use is made of two words, हूँ and था (थी). These are from two auxiliary tenses, which should be learnt by heart. They are conjugated thus :

Present.

Sing. मैं हूँ I am.

Plur. हम हैं we are.

तू है thou art.

तुम हो you are.

वह or वुह है he is.

वे हैं they are.

वह and वुह are also used in place of वे in the plural.

Imperfect.

Sing. मैं था (थी) I was.	Plur. हम थे (थीं) we were.
तू था ,, thou wast.	तुम थे ,, you were.
वह था ,, he was.	वे थे ,, they were.

Note that in the second auxiliary था must change like an adjective (§ 21 (3), cf. § 17), and must agree with its nominative in gender as well as in number. This applies also to all past participles.

LESSON IX.

The Verb (*continued*).

§ 35. The Hindi verb is extremely regular; and we shall now give a Paradigm of an Intransitive Verb, as an example how all such are to be conjugated.

1. Tenses derived from the Root.

(a) Prospective Conditional, or Aorist.

मैं चलूँ I go, or may go.	हम चलें we go, &c.
तू चले thou goest, &c.	तुम चलो you go, &c.
वह चले he goes, &c.	वे चलें they go, &c.

(b) Future. This is formed by adding to the terminations of the Aorist, in the sing. गा (of course, गी if it be feminine), and गे or गीं in the plural.

मैं चलूंगा, -गी	} I shall or will go, &c.	हम चलेंगे, -गीं	} we shall or will go, &c.
तू चलेगा, -गी		तुम चलोगे, -गीं	
वह चलेगा, -गी		वे चलेंगे, -गीं	

There is a kind of *respectful* future—used to superiors : चलियेगा or आप चलियेगा “Will your honour be pleased to go.”

(c) Imperative. With the exception of the 2nd pers. sing. (तू चल or चल “go thou”), this tense is conjugated like the Prospective Conditional.

There is also a kind of respectful imperative : चलिये or चलियो “Your honour be pleased to go.”

§ 36. 2. Tenses derived from the Present Participle.

(a) Retrospective Conditional.—“I would go,” &c.

मैं चलता, -ती	हम चलते, -तीं
तू चलता, -ती	तुम चलते, -तीं
वुह चलता, -ती	वे चलते, -तीं

(b) Present. This is conjugated exactly like the above with the addition of the auxiliary हूँ; thus, मैं चलता (-ती) हूँ “I go, or am going.”

(c) Imperfect. This is also declined as above, but with the addition of the auxiliary था; thus, मैं चलता था or चलती थी, “I was going.”

§ 37. 3. Tenses derived from the Past Participle.

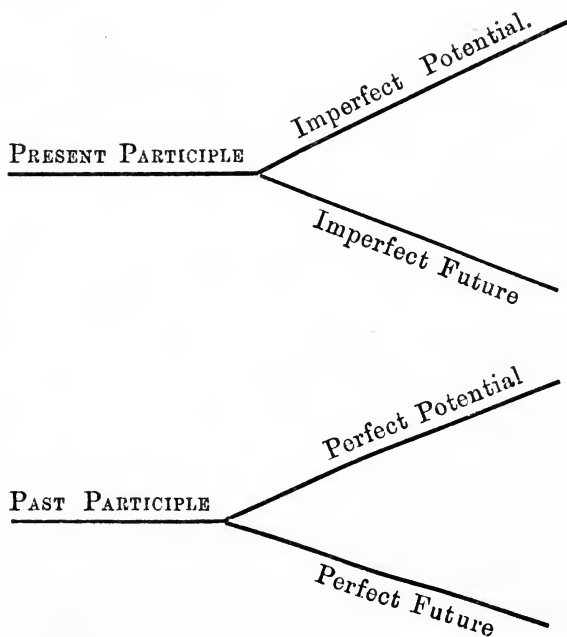
(a) Past.—“I went,” &c.

मैं चला or चली	हम चले or चलीं
तू चला ,,	तुम चले ,,
वुह चला ,,	वे चले ,,

(b) Perfect. This is conjugated like the Past, with the addition of the auxiliary हूँ; thus, मैं चला (-ी) हूँ “I have gone.”

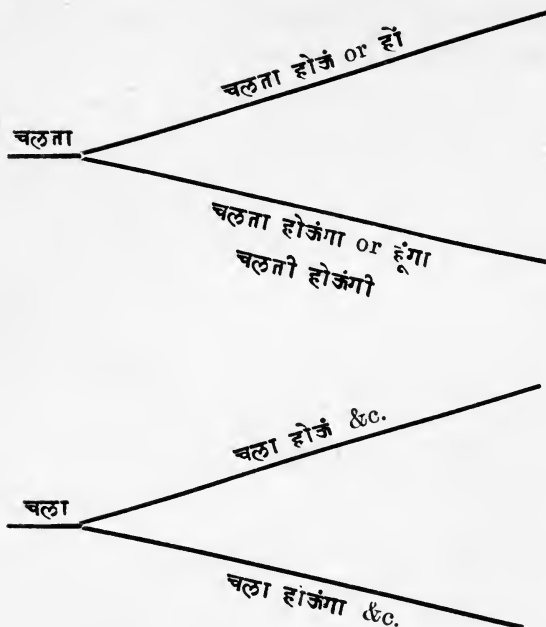
(c) Pluperfect. This is also conjugated as above, but with the addition of the auxiliary **था**; thus, **मैं चला था** or **चली थी** "I had gone."

§ 38. For all practical purposes the above tenses are sufficient to enable the student to understand and to make himself understood; but there are other tenses which are of great use. Two of these are formed from the present participle, and two others from the past participle.



This diagram may be here exemplified as follows.

E.g.



§ 39. It will be noticed that these four additional tenses are formed by the help of another verb ; the verb is होना, and the tenses used are the prospective conditional or aorist and the future. होना is the most extensively used verb in the language, and is conjugated just like चलना. It has, however, several euphonic variations, and its past part. is irregular.

Infinitive होना “to be.” Root हो; Present Participle होता ; Past Participle is not होआ but हुआ.

As the conditional and future of this verb are frequently used we shall give them *in extenso*. Note the euphonic variations ; but the forms most generally heard are the shortest and simplest.

Conditional.—"I may be," &c.

मैं हों or होऊँ	हम हों or होएं, होय, होवें
तू हो or होए, होय, होवे	तुम हो or होओ
वुह हो " " "	वे हों or होएं, होय, होवें

Future.—"I shall be," &c.

Sing. मैं हूँगा or होऊँगा, होंगा or -गी
तू होगा or होएगा, होयगा, होवेगा or -गी
वुह " " " "

Plur. हम होंगे or होएंगे, होयगे, होवेंगे
तुम होंगे or होओगे
वे होंगे or होएंगे, होयगे, होवेंगे

The irregular past participle is used quite regularly in the conjugation ; thus,

Past.—"I was, or became," &c.

Sing. मैं हुआ	Plur. हम हुए
तू "	तुम "
वुह "	वे "

As irregular past participles have been mentioned, this is the proper place to state that there are six

other verbs which form the past participle somewhat irregularly, and these are, for the most part, the commonest verbs in the language. They are:—

Past Participle.

करना to do.	किया, की done.
देना to give.	दिया, दी given.
लेना to take.	लिया, ली taken.
जाना to go.	गया, गई gone.
ठानना to determine.	ठाया, ठाई, determined.
मरना to die. (sometimes)	मूँजा, मूँदे dead.

LESSON X.

The Verb (*continued*).

§ 40. TRANSITIVE VERBS are conjugated just like intransitive verbs, except in the tenses derived from the past participle (§ 32); in these, instead of the nominative the instrumental case is always employed. Thus, we do not use मैं, तू, वह, हम, तुम, and वे, but मैं ने, तू ने, उस ने, हम ने, तुम ने, उन ने, that is, “by me,” “by thee,” “by him,” “by us,” “by you,” “by them.” In this way, “I have beaten the horse” becomes “the horse has been beaten by me.”

E.g. "I have beaten the mule," &c.

मैं ने *खच्चर को मारा है	हम ने खच्चर को मारा है
तू ने " "	तुम ने " "
उस ने " "	उन ने " "

Note, however, that in such constructions, where को is used with the object, the verb is not made to agree with either the subject or object, but remains in the form of the 3rd pers. sing. masc. E.g. उस ने घोड़ी को मारा है "he has beaten the mare."

But, when the object is *not* defined by को, the transitive verb, in these tenses formed with the past participle, must agree in gender and number with its object, not with the subject. Thus, उस ने दो कुत्ते देखे "he saw two dogs"; तू ने तीन लोमड़ियाँ देखीं "thou sawest three foxes"; again, मर्द ने घोड़ी मारी है "the man has beaten the mare"; स्त्री ने अपने बेटे मारे थे "the woman had beaten her sons."

§ 41. PASSIVE VERBS.—In consequence of the peculiar use of the instrumental case in the past tenses of transitive verbs, there is no great need of the Passive Voice. It is, however, formed by using, along with the past participle of a verb, the tenses of the verb जाना "to go," whose past participle, as noted above, is irregular—viz. गया. Thus, to convert देखना "to see" into the passive "to be seen," we say देखा जाना. Both the participle and जाना must agree with the subject.

* For the meaning of the dot under ख see § 7.

Prospective Conditional.

मैं देखा जाऊँ	I should be seen.
तू देखा जाय	thou shouldst be seen.
वुह देखा जाय	he should be seen.
हम देखे जायें	we should be seen.
तुम देखे जाओ	you should be seen.
वे देखे जाएँ	they should be seen.

There is no necessity for any further examples, as the conjugation is merely that of जाना.

§ 42. सकना “to be able,” and चुकना “to have done,” are two useful verbs, which, used with the root only of any other verb, form a sort of compound verb. Both are conjugated in the ordinary way, being preceded by the root of the verb they govern. Thus,

to be able to speak	बोल सकना
„ „ read	पढ़ सकना
„ „ write	लिख सकना
„ „ give	दे सकना
I have finished eating	मैं खा चुका हूँ
thou hast finished walking	तू पैरों जा चुका है
(lit., <i>feet</i> going).	

§ 43. There are many other verb combinations, formed by adding certain verbs to the root of others; but for these the student who desires to make a thorough study of the language is referred to a fuller Grammar. We must, however, say a word as to *Causal* and *Nominal* Verbs.

(1) *Causals.* Any verb may be made causal or doubly causal by the addition of **आ** (a) or **वा** (va) to the root. Many of these verbs must be translated in English by a different word. Thus, **सुनना** "to hear," **सुनाना** "to tell" (= to cause to hear), **सुनवाना** "to cause to tell"; **पढ़ना** "to read," **पढ़ाना** "to teach" (= to cause to read), **पढ़वाना** "to cause to instruct."

(2) *Nominal Verbs.* Any number of verbs may be formed by using a substantive or adjective together with (chiefly) the verb **करना** "to do"; thus,

भोजन करना	(to do a meal=)	to feed.
शोक	,,	(to do a sorrow=) to be grieved.
व्याह	,,	to marry.
मार खाना		to be beaten.
बंधाई देना		to be bound.

LESSON XI.

Adverbs, Prepositions, &c.

§ 44. Most adjectives may be used adverbially; e.g. यह लड़का अच्छा बोलता है "this lad speaks well." The following quintuple series of adverbs derived from pronouns, and called by Dr. Gilchrist a "philological harp," is given here with some slight variations. Note that the last three of the series are also adjectives.

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.	DENOTING
यह this	वुह that	कौं who ?	जौं who, which	तौं that same	
सब now	तब then	कब or कद when ?	जब or जद when	तब or तद then	Time.
यहाँ here	वहाँ there	कहाँ where ?	जहाँ where	तहाँ there	Place.
इधर hither	उधर thither	किधर whither ?	जिधर whither	तिधर thither	
यों or यूँ thus	वों or वूँ in that way	क्यों or क्यूँ how ?	ज्यों or ज्युँ as	त्यों or त्युँ so	Manner.
ऐसा like this	वैसा like that	कैसा like what ?	जैसा like which	तैसा like the same	Likeness.
इत्ना or एत्ना this much	उत्ना that much	किम्ना or केम्ना how much ?	जिम्ना or जेम्ना as much	तिम्ना or तेम्ना so much	Quantity.
इतना or एतना this many	उतना that many	किम्तना or केम्तना how many ?	जिम्तना or जेम्तना as many	तिम्तना or तेम्तना so many	Number or Quantity.

§ 45. By adding **ही** to any of the foregoing they are rendered more emphatic ; thus, **अभी** = “just now.” Those, however, which end in **हीं** change this ending into **हीं** ; thus, **यहीं** “here,” becomes **यहीं** “right here” as the Americans would say—“just here.”

Certain of the above adverbs are used together idiomatically ; thus, **जहाँ तहाँ** “here and there,” **जैसे तैसे** “somehow or other.” By inserting the sign of the genitive **का** between two adverbs, they are intensified ; thus, **जहाँ का तहाँ** “in the same place.”

By adding the sign of the ablative **से** we obtain certain modifications ; thus, **अब से** “henceforth, from now,” **इधर से** “from this direction.” **तक** and **तलक** may similarly be used with these adverbs ; as, for instance, **यहाँ तक** “thus far,” **तब तलक** “till then.”

§ 46. Some *Adverbs of Time* are very peculiar ; thus, **आज** “to-day,” is quite regular, but **कल** may mean “yesterday” or “to-morrow,” and the sense only of the conversation or sentence can determine the exact meaning.

आज के दिन = “to-day” ; **आज की रात** “to-night” ; **आज कल** “now-a-days.” From **रात** “night,” **आधी रात** “midnight,” **रात भर** “all night long,” **रात दिन** “night and day,” **बड़ी रात** or **रात्री** “late at night” or “in the dead of night.”

दो दिनों may mean “two days ago” or “two days hence.”
तीनों ,, “three days ago” ,, “three days hence.”
चारों ,, “four days ago” ,, “four days hence.”

§ 47. The following alphabetical list of indeclinables, including PREPOSITIONS, &c., may prove useful.

About, विषय	behind, पीछे
above, ऊपर, (in addition to) अधिक	below, नीचे, तले
according to, अनुसार	beneath, तले
across, पार	between, बीच, बीच में
after, अनन्तर, बाद, पीछे	beyond, आगे, परे, वरे
afterward, उपरान्त	but, लेकिन, परन्तु
again, फिर	by, से, व, पर
against, विरुद्ध, विपरीत	by means of, द्वारा
almost, लग भग	by reason of, हेतु
along, संग	close to, दिग, लग भग
along with, साथी साथ	concerning, विषय
also, भी, और	constantly, नित्य
although, अगरचि	down, नीचे, तले
always, हमेश	equal to, समान
among, बीच	even, भी
and, और	except, सिवा, छोड़के
around, आस पास	exceedingly, निहायत, बहुत
as far as, पर्यन्त	for, लेकिन
as well as, क्या क्या	from, से, लेकर
at, पास, में	how, क्यूंकर
at once, एकाएक, एकबारगी	however, लेकिन
because, क्योंकि	how often, कै बेर
before, आगे, पहिले	how many, कितने
	howsoever, कैसा ही

if, जो, अगर	of course, और क्या (= what else ?)
immediately, तुरन्त	on, पर, ऊपर
in, में, भीतर	on account of, सबब, वास्ते
in addition to, अधिक	once, एक बेर
inasmuch, किस लिये कि	on the contrary, बल्कि
in consequence, मारे	opposite, सामने, देखा देखी
in front, आगे में	or, या, अथवा
in the middle of, मध्य, बीच	or else, अथवा
in order that, ताकि	otherwise, नहीं तो
inside, भीतर	out, निर, बाहर
instead, बदले	outside, बाहर
lest, ऐसा न हो कि	over, पर, ऊपर
like, सा	over and above, ऊपर इस के
likewise, भी	over against, सामने
little (a), कुछ	peradventure } कदाचित
many, बहुत	perhaps }
more, और	quickly, तुरन्त, जल्दी
moreover, बल्कि	rather, बल्कि, वरन
much, बहुत	repeatedly, बार बार
near, ढिग, नज़दीक	respecting, विषय
never, कभी नहीं	since, जब कि, जो
nevertheless, तथापि	so, vide § 44.
no, नहीं, ना, न, मत	sometime or other, कभी न
nothing, कुछ नहीं	कभी
now, अब	sometimes, जब तब, जब न तब
now and then, जब तब	

still, अभी, अब लग
 through, पर, से, भर
 to, तक
 to and fro, इधर उधर
 towards, दिग
 then, तो, तद्
 thence, वहां से
 therefore, सो, तिस से
 till, तक
 till now, अब तक, ता हाल
 together, समेत
 together with, पर्यन्त, साथही
 साथ
 to wit, याने

under, नीचे, तले
 up, ऊपर
 up to, तक
 up, up ! उठ उठ
 with, सहित
 within, भीतर, बीच में
 without, रहित
 where, *vide* § 44.
 whereas, बल्कि
 whereat, तिस पर, तिस पीछे
 wherefore, क्योंकि
 wherever, जहां . . . जहां
 why, क्यों
 yet, लेकिन, परन्तु

§ 48.

INTERJECTIONS.

Ah ! }
 Alas ! } हाय हाय

Bravo ! जय जय

Lo ! लो

Fie ! छी छी

Hurrah ! जय जय

O ! (when pleased) हे

O ! (when displeased) अरे,
 रे in the masc., री in
 the fem.

O Father ! (astonished),

बाप रे

Pah ! यू यू

Shame ! धिक्

Shut up ! Hush ! चुप

I say ! (in calling atten-
 tion) ऐ, ओ

Well done ! शाबाश

Get away ! दूर, दूर हो

How fine ! क्या अच्छा

§ 49.

SALUTATIONS.

How do you do ? तुम ऐसा क्यों करते हो ?

कैसा हो ?

All East Indians salute Europeans with **सलाम**, "peace." When an East Indian salutes a Brahman, he says **नमस्कार**, "my reverence"; a boy to his tutor says **बन्दगी**, "at your service," "your slave." When East Indians meet one another they invoke the names of their deities : **राम राम** "Ram ! Ram !" an appellation of three incarnations of Vishnu, the most popular of their deities ; **राम राम महादेव**, another name for Shiva, the third person of the Hindu Triad ; **राम राम सीताराम**.

§ 50. It may be noticed also that every Hindu book is dedicated to some deity, as e.g. **श्रीश्रीगणेशाय नमः**, "Salutation to the most illustrious (or holy) Ganesha !" **श्री भागवत नमः** "Holy Bhāgavat be revered !"

LESSON XII.

Numerals, &c.

§ 51. The numerals, as far as the cardinal numbers are concerned, are not so regular as in European languages, where, when we have learned the first ten or twenty the remainder are easily made up. In Hindi we must learn the first hundred. The *figures*, however, are used in the same way as ours. They are :—१ २ ३ ४ ५ ६ ७ ८ ९ ०.

The numerals 1 to 100 are as follows :—

1	१ एक	26	२६ छत्तीस
2	२ दो	27	२७ सत्ताईस
3	३ तीन	28	२८ अठाईस
4	४ चार	29	२९ उन्नीस
5	५ पांच	30	३० तीस
6	६ छ, छः, or even छे	31	३१ इकतीस, एकतीस
7	७ सात	32	३२ बत्तीस
8	८ आठ	33	३३ तैंतीस, तेतीस
9	९ नौ	34	३४ चौंतीस, चौतीस
10	१० दस	35	३५ पैंतीस
11	११ ग्यारह, एग्यारह	36	३६ छत्तीस
12	१२ बारह	37	३७ सैंतीस
13	१३ तेरह	38	३८ अठतीस, अड़तीस
14	१४ चौदह	39	३९ उन्नालीस, जंचालीस
15	१५ पन्द्रह	40	४० चालीस
16	१६ सोलह	41	४१ इकतालीस
17	१७ सत्रह	42	४२ बयालीस, बेआलीस
18	१८ अठारह	43	४३ तैंतालीस, तेतालीस
19	१९ उनीस, उन्नीस	44	४४ चौआलीस
20	२० बीस	45	४५ पैंतालीस
21	२१ एकीस, इक्कीस	46	४६ छियालीस, छेआलीस
22	२२ बाईस	47	४७ सैंतालीस
23	२३ तेईस	48	४८ अठतालीस, अड़तालीस
24	२४ चौबीस		
25	२५ पचीस	49	४९ उनचास

50	५०	पचास	76	७६	छहत्तर, छिहत्तर
51	५१	इकावन	77	७७	सतहत्तर
52	५२	बावन	78	७८	अठहत्तर
53	५३	तिरपन	79	७९	उनासी
54	५४	चौवन	80	८०	अस्सी
55	५५	पचपन, पचावन	81	८१	इकासी
56	५६	छप्पन	82	८२	बयासी, बेआसी
57	५७	सत्तावन	83	८३	तिरासी
58	५८	अठावन	84	८४	चौरासी
59	५९	उनसठ	85	८५	पचासी
60	६०	साठ	86	८६	छियासी, छेआसी
61	६१	इकसठ	87	८७	सतासी
62	६२	बासठ	88	८८	अठासी
63	६३	तिरसठ, त्रेसठ	89	८९	नवासी
64	६४	चौसठ, चौंसठ	90	९०	नव्वे
65	६५	पैंसठ	91	९१	इकानवे, एकानवे
66	६६	छियासठ, छेआसठ	92	९२	बानवे
67	६७	सरसठ	93	९३	तिरानवे
68	६८	अठसठ, अड़सठ	94	९४	चौरानवे
69	६९	उनहत्तर	95	९५	पचानवे
70	७०	सत्तर	96	९६	छियानवे, छेयानवे
71	७१	इकहत्तर	97	९७	सतानवे
72	७२	बहत्तर	98	९८	अठानवे
73	७३	तिहत्तर	99	९९	निनानवे
74	७४	चौहत्तर	100	१००	सौ
75	७५	पचहत्तर			

Above a hundred the numbers proceed regularly, as

101 १०१ एक सौ एक

202 २०२ दो सौ दो

1905 १९०५ एक सहस्र नौ सौ पांच

The word for a 1000, as seen above, is सहस्र ; there is also another word for it, हजार. 100,000 लाख ; 1,000,000 नियुत ; 10,000,000 करोड़.

§ 52. *The Ordinals*, from the 7th and upwards, are regularly formed from the cardinals by adding to them वां (वें or वीं). All are declined like adjectives.

First	पहला or पहिला	Sixth	छठा or छठवां
Second	दूसरा	Seventh	सातवां
Third	तीसरा	Tenth	दसवां
Fourth	चौथा	Twenty-first	इक्कीसवां
Fifth	पांचवां	Hundredth	सौवां

§ 53. *Fractions*.—The Hindu's idea of fractions and dealing with them is quite different from the European's. The fractions are :—

$\frac{1}{4}$	पाँचो or चौथाई or चौथ	$1\frac{1}{4}$	सवा
$\frac{1}{3}$	तिहाई	$1\frac{1}{2}$	डेढ़
$\frac{1}{2}$	आधा	$2\frac{1}{2}$	अढ़ाई
$\frac{3}{4}$	पौन		

Minus $\frac{1}{4}$ पौने

Plus $\frac{1}{2}$ साढ़े

These must be learnt by heart. The mode of using them is simple and useful ; as, for instance, (in most colonies where East Indians reside they have English

coinage, and) for 3d. they would say पाँचो शिल्लो “a quarter of a shilling”; a 6d. is half a shilling, therefore, आधा शिल्लो. पौने placed before a number takes away a quarter from that number, thus, पौने दो = $2 - \frac{1}{4} = 1\frac{3}{4}$, पौने सौ = $100 - \frac{1}{4} = 75$. On the contrary, साढ़े used with any number adds one-half to it, thus, साढ़े तीन = $3\frac{1}{2}$, साढ़े तीन सौ = 350. Again, डेढ़ शिल्लो = $1\frac{1}{2}$ shilling = 1s. 6d.; अढ़ाई शिल्लो = $2\frac{1}{2}$ shillings = 2s. 6d.; and अढ़ाई सहस्र, i.e. $1000 \times 2\frac{1}{2} = 2500$.

§ 54. *Collective Numbers* commonly used are हुना “a couple,” but “a pair” is जोड़ा; कोड़ी “a score”; गखड़ा “an aggregate of four.” A गखड़ा of cowries (shells used as money, the lowest possible coin) = four cowries. सैकड़ा “a hundred.”

LESSON XIII.

Seasons, &c.

§ 55. The Hindus have many elaborate ways of reckoning years and months and seasons; they are so cumbersome that the European style of reckoning is being slowly adopted, as, for instance, in the following time-table, taken from the शिक्षुवोधक (= “Teacher of the Young”) published in Calcutta, and not by a missionary society, but by a native.

समय की तफ़्सील ।

साठ पल में एक घड़ी है ।

चौबीस घड़ी में एक दिन और रात है ।

सात दिन और रात में एक हफ़्ता है ।

चार हफ़्ते में एक महीना है ।

दो महीने में एक मौसिम है ।

छः मौसिम में एक साल है ।

सौ बरस में एक सही है ॥

AN EXPLANATION OF TIME.

Sixty minutes are one hour.

Twenty-four hours are one day and night.

Seven days and nights are one week.

Four weeks are one month.

Two months are one season.

Six seasons are one year.

Hundred years are a century.

§ 56. NAMES OF THE DAYS OF THE WEEK.

Sunday	इतवार
Monday	सोमवार
Tuesday	मंगल(वार)
Wednesday	बुध(वार)
Thursday	वृहस्पति, बिहफै
Friday	शुक्र(वार)
Saturday	शनीचर

The वार placed in parentheses is seldom used.

The coolies, however, generally call Thursday **बिफ्रै** or **बिफ्रै**. Many use the Urdu name for this day, and call it **जुमारात** (اتوار).

§ 57. NAMES OF THE MONTH.

As grammarians and others enumerate the months differently, we shall adopt the European method, and begin with :—

January—February	साघ
February—March	फागुन or फाल्गुन
March—April	चैत
April—May	बैसाख or बैशाख
May—June	जेठ
June—July	आषाढ
July—August	सावन
August—September	भादों
September—October	कुंझार
October—November	कातिक or कार्तिक
November—December	अग्रहन
December—January	पूस

§ 58. ERAS.

The great Prince Vikramaditya, who reigned over Ujjain, was the founder of an era still in use. It commenced in the year 56-57 before Christ. It is called the **सनवत**.

The Christian era is also commonly used ; as, **सन १९०६ ईसवी** or **ईसाई** = the year 1906 of Jesus.

The Muhammadans begin their era from the 16th July, 622 A.D., the date of Muhammad's flight from Mecca to Madina.

LESSON XIV.

The Formation of Sentences.

§ 59. The formation of sentences is somewhat different from the English normal order; but those who know Latin and Greek will find very little difficulty in forming Hindi sentences.

A sentence is constructed as follows:—

1. The nominative or subject.
2. The accusative, object, or thing asserted.
3. Then last of all the verb.

Thus, मेरा पता सुखभागी है ।

My father fortunate is,

i.e. My father is fortunate.

This sentence also shows that the rule is that the adjective *precedes* the substantive, and that it must agree with its nominative or subject.

§ 60. A sentence may be more complicated, as e.g. जंगल का शेर और सब जानवरों का गोशत खाता है, "The forest's tiger all other animals' flesh eats," i.e. "The tiger of the forest eats the flesh of all other animals."

Note that in Hindi, as in English, the nominative and accusative are in form nearly always the same,

so whether the word is the object or subject can only be decided by the context or by inference.

§ 61. It may be necessary occasionally to use the postposition **को** to distinguish the object from the subject. This postposition is also used after the object for the purpose of definiteness; thus, "Bring water," is **पानी लाओ**; but "Bring *the* water" (that I am accustomed to drink—or *the* particular water) is **पानी को लाओ**.

§ 62. When a transitive verb in any tense formed from the past participle (see § 32) is used, then the subject is put in the Instrumental or Agent case (§ 16); and the verb agrees, not with the subject, but with the object in gender and number; e.g. **मैं ने एक पोथी लिखी**="By a man a book was written," i.e., "A man wrote a book."

63. When, however, the object of the sentence is of a very definite nature, and therefore the particle **को** has to be added, then the verb must be in the form of the 3rd pers. sing. masc. (see § 40).

§ 64. The verbs **सकना** "to be able," and **चुकना** "to complete or finish," are used in conjunction with the *root* of other verbs—the root being always placed first. The former (*saknā*) gives the force of potentiality, and the latter (*chuknā*) of completeness, when compounded with other verbs. E.g.

वह हिन्दी बोल सकता है He can speak Hindi.

क्या तुम लिख चुके हो Have you finished writing?

§ 65. One of the peculiarities of Hindi is the number of verbs which can be joined together and form compound verbs. The principal or governing verb remains in the *root* form, and the auxiliary verb is fully conjugated in the usual way. Remember that in these cases the auxiliary verb loses its own meaning for the time being, and simply intensifies the meaning of the *root* verb. Thus,

बोलना to speak	बोल देना to speak right out.
तोड़ना to break	तोड़ देना to break in pieces.
मारना to strike	मार डालना to kill.
खाना to eat	खा जाना to eat up.

§ 66. Verbs may be made causal by adding आ to the root. Thus, चलना “to go”; add आ to the root, and we have चलाना “to cause to go” = “propel.”

The “double causal” is made by the addition of वा to the root; as जलना “to burn,” जलवाना “to cause another to cause to burn.”

[There are many important rules which the student will have to learn later, from more elaborate grammars, or manuals such as Pincott's.]

EXTRACTS
FROM THE
PREMSAGAR

LESSON XV.

Text and Translations from the Premsagar.

§ 67. NOTE ON THE PREMSAGAR.

The Premsagar is the tenth section of the Bhāgavat Purāṇ, and the most celebrated of the eighteen Purāṇas. The title signifies "The Ocean of Love," and the amorous sports of the god Krishna are here related.

The Purāṇas are divided into two great classes, the *Mahā* or great Purāṇas, and the *Upa* or subordinate Purāṇas, which also number eighteen. These books were probably compiled in the tenth century, and the compilers had older material to work upon.

§ 68. In this lesson we propose giving extracts from the first chapter of the Premsagar. There will be found first the text, then a literal or word-for-word translation, and lastly a free translation; a few notes have also been appended at the end of each extract.*

* The text I have used is that printed in Bombay by Pandit Śrīdar Shīvlālji at the Gyaṇsāgar Printing Press. After completing these translations I came across a most excellent literal translation of the Premsagar by the well-known scholar Frederic Pincott, of the existence of which I was not aware.

§ 69. कितने एक दिन बीते राजा फिर एक समय आखेटको गये और चलते चलते बड़े प्यासे भये। शिरके मुकुटमें तो कलियुग रहता ही था। उसने अपना और पा राजाको अज्ञान किया। राजा प्यासके मारे कहां आते हैं कि जहां समीक चृषि आसन मारे नयन मूढ़ें हरिका ध्यान लगाये तप कर रहे थे। उन्हें देख परीक्षित मनमें कहने लगे कि—यह अपने तपके धर्मसे मुझे देख आख मूढ़ रहा है। ऐसी कुमति ठानि एक मरा सांप जो वहां पड़ा था सो धनुषसे उठाय चृषिके गलेमें डाल अपने घर आया। मुकुट उतारतेही राजाको ज्ञान हुवा तो शोचकर कहने लगा कि कंचनमें कलियुगका वास है यह मेरे शीशपर था इसीसे मेरी ऐसी कुमति हुई जो मरा सर्प ले चृषिके गलेमें डाल दिया सो मैं अब समझा कि कलियुगने मुझसे अपना पलटा लिया। इस महापापसे मैं कैसे छूटूंगा। वरन धन जन स्त्री और राज्य सब आज मेरा क्यों न गया। न जानू किस जन्ममें यह अधर्म जायगा जो मैंने ब्राह्मणको सताया है ॥

§ 70. कितने एक दिन बीते राजा फिर
 certain day(s) having passed the Raja again
 एक समय आखेटको गये और चलते चलते
 once hunting went, and going going [=as he went along]
 बड़े प्यासे भये। शिरके मुकुटमें
 a great thirst befell. Of the head in the [golden] crown
 तो कलियुग⁽¹⁾ रहता ही था। उसने अपना और
 the Black Age was residing. He his own opportunity
 पा राजाको अज्ञान किया। राजा
 having found, the king without knowledge made. The Raja,
 प्यासके मारे कहां आते हैं कि जहां
 of thirst in consequence, there comes (that) where

समीक ऋषि आसन मारे⁽²⁾ नयन मूंदें हरिका
 Samik Rishi sat, eyes shut, of Hari [=Mahadev]

ध्यान लगाये तप कर रहे थे। उन्हें
 [on] meditation intent penance doing was engaged. Him

देख परीक्षित मनमें कहने लगे
 on seeing, Parikshit in his mind [to himself] to say began,

कि — यह अपने तपके घमंडसे मुझे
 (that) "This [man], own of penance from pride, me

देख आंख मूंद रहा है। ऐसी कुमति ठानि
 having seen, eyes closed keeps." Such wickedness intent,

एक मरा सांप जो वहां पड़ा था सो
 a dead snake which there had fallen, the same

धनुषसे उठाय ऋषिके गलेमें
 with a bow having raised the Rishi's on the neck

डाल अपने घर आया। मुकुट उतारतेही
 having thrown, own house came. Crown having taken off,

राजाको ज्ञान हुवा तो शोचकर कहने लगा
 to Raja knowledge returned; then, reflecting, began to say,

कि — कंचनमें कलियुगका वास है यह मेरे शीशपर
 (that) "In gold Black Age's abode is; this my head on

था। इसीसे मेरी ऐसी कुमति हुई जो
 was. Therefore to me such a wicked act befell as

मरा सर्प ले ऋषिके गलेमें डाल दिया सो मैं
 a dead snake taking Rishi's on the neck threw; so I

अब समझा कि कलियुगने मुझसे अपना पलटा
 now understand that Black Age upon me his revenge

लिया । इस महापापसे मैं कैसे छूटूंगा ।
 hastaken. This from great sin I how shall be delivered?

वरन धन जन स्त्री और राज्य सब आज
 Rather, wealth, caste, wives and kingdom, all to-day
 मेरा क्यों न गया । न जानू किस जन्ममें यह
 my why not gone? Not I know which in birth this

अधर्म जायगा जो मैंने ब्राह्मणको
 wickedness shall depart, which I a Brahman

सताया है ।
 have persecuted."

§ 71. *A Free Translation of the above.*

After certain days, the Raja went once again to hunt; and as he proceeded a great thirst came upon him. The "Black Age,"⁽¹⁾ in fact, was residing in the [golden] crown on his head; he having found his opportunity, deprived the king of understanding. The Raja, in consequence of thirst, came to where Samik Risbi sat, with his eyes shut, intent on meditating on Mahadev,⁽³⁾ and engaged in doing penance. When Parikshit saw him, he began to say within himself, "This man from pride of his penance, having seen me, is keeping his eyes shut." Intent on such a wicked thought, he raised with his bow a dead snake which had fallen there, and flung it on the saint's neck, and went to his house. At the moment that the Raja took off his crown, understanding returned to him; then, having reflected, he began to say, "The Black

Age has his dwelling in gold. It was on my head, and therefore I committed such a deed as taking a dead snake and throwing it on the neck of a Rishi. I am now aware that Black Age has revenged himself on me. How shall I atone for this great sin? Why have I not this day rather lost wealth, caste, wives, kingdom, and all things? I know not in what birth⁽⁴⁾ this evil deed shall be removed—that I have persecuted a Brahman.”

§ 72. (1) *The Black Age.* The Hindus reckon four great ages, corresponding to the Golden, Silver, Brasen, and Iron ages of the Classics. The Black Age is the present, and the worst of all ages.

(2) **आसन मारे** = to sit in the peculiar mode adopted by Hindu ascetics; **आसन** is the seat. We would say “squatting.”

(3) *Mahadev*, an epithet of Shiv, the third person—the destroyer—in the Hindu Trimurti, or Trinity.

(4) This refers to the doctrine of transmigration of souls by a series of birth.

LESSON XVI.

§ 73. In this lesson it is proposed to give the translation of a word or phrase here and there, leaving out the simpler words or phrases, which should be known. A few notes are added.

इतना कह⁽¹⁾ धन जन कुटुंब और राज्यकी माया तज
wealth, caste, family illusion forsaking,

निर्मोही हो आप योग⁽²⁾ साधनेको गंगाके
free from attachment penance to practise [proper name]

तीरपर जा बैठा । इसको जिसने सुना वह हाय हाय
banks went [and] sat alas! alas!

कर पछताय पछताय
doing [= crying] grieving grieving [= grieved much]

बिन रोये न रहा ।
without weeping did not remain [= ceased not weeping].

और यह समाचार जब मुनियोंने सुना कि राजा परीक्षित
news sages [proper name]

श्रृंगी ऋषिके शापसे मरनेको
Shringi's [name of a person] curse for the purpose of dying

गंगातीरपर आ बैठा है
[3 words] on the banks of the Ganges came [and] sat

तब व्यास वसिष्ठ भरद्वाज काल्ययन पराशर नारद विश्वामित्र वामदेव
[The following are the names of sages.]

जमदग्नि आदि⁽³⁾ अठ्ठासी सहस्र ऋषि आये और आसन बिछाय
et cetera

पांत पांत बैठ गये अपने अपने
in groups [lit. rows (upon) rows] [Each on] his own

शास्त्रविचार और अनेक अनेक भांतिके धर्म
several kinds Dharma [= religious

राजाको सुनाने लगे ।
observances] began to cause to hear [= taught].

इतनेमें राजाकी श्रद्धा देख पोथी कांखमें लिये दिगंबर⁽⁴⁾
 meanwhile faith book arm-pit naked

भेष श्रीशुकदेवजीभी
 [disguise] [a name: the last syllable, however, is "also."]
 आ पहुंचे । उनको देखतेही
 arrived [the last syllable ही is emphatic :

जितने मुनि थे वे सबकेसब उठ
 the moment of seeing] sage one and all rose up

खड़े हुए और राजा परीक्षितभी हाथ बांध खड़ा हो विनती
 and stood folded in a

कर कहने लगे - कृपानिधान !
 supplicating [posture] O mansion of com-

मुक्तपर बड़ी दया की जो इस
 passion ! [an epithet of God] compassion

समय आपने मेरी सुध ली । इतनी बात कही तब शुकदेव
 time remembered [proper name]

मुनिभी बैठ । राजा ऋषियोंसे कहने लगा कि महाराज ! शुकदेवजी

व्यासजीके जो बेटे और पराशरजीके पोते तिनको
 [proper name] [proper name] grandson

देख तुम बड़े बड़े मुनीश होके⁽⁵⁾ उठे सो तो उचित नहीं
 nevertheless becoming

इसका कारण कहो जो मेरे मनका संदेह जाय । तब
 the reason of this doubt

पराशर मुनि बोले - हे राजन जितने हम बड़े बड़े ऋषि हैं पर
 [proper name]

ज्ञानमें शुकदेवजीसे छोटेही हैं इसलिये सबने शुकदेवजीसे
knowledge inferior indeed

आदर मान किया किसीने इस आशपर कि तारण तरण
respect did hope the saviour of the saved

क्योंकि जबसे जन्म लिया तबसेही उदासी⁽⁶⁾ हो बनवास
since birth took a fakir forest-dweller

करते हैं और राजा तेरा भी कोई बड़ा पुण्य उदय हुवा जो
became virtues rise became since

शुकदेवजी आये । ये सब हमसे उत्तम धर्म कहेंगे
best virtuous acts will declare

जिससे तू जन्म मरणसे छूट भवसागर
being liberated the ocean of existence

पार होगा । यह बचन सुन राजा परीक्षितने श्रीशुकदेवजीको
wilt get across

दंडवत कर पूछा महाराज मुझे धर्म
having prostrated enquired Dharma [=religion]

समझायके कहो कि मैं किस रीतिसे कर्मके फंदसे छूटूंगा
explain destiny's noose shall I escape

सात दिनमें क्या करूंगा । अधर्म है अपार कैसे भवसागर
boundless sea of existence

हूंगा पार ?
cross

§ 74. *A Free Translation of the above.*

Having said this much, forsaking the illusion of wealth, relations, and sovereign power, being free from [worldly] attachment, [the Raja] went and sat on the banks of

the Ganges, and himself practised penance⁽²⁾. Whosoever heard this began to cry alas! alas! and, grieving exceedingly, ceased not from shedding tears. And when the sages heard the news that King Parikshit, in consequence of the curse of the Rishi Sringi, went and sat on the banks of the Ganges for the purpose of dying, then Vyasa, Vasishtha, Bhardwaja, Kalyayana, Parashara, Narad, Vishwamitra, Vamdev, Jamadagni, and over and above these 88,000 sages came and spread their mats and sat in rows, (and) each one intent on his sacred books [shastras], began to explain several kinds of religious observances to the king. Meanwhile, seeing the Raja's faith, Sri Shukadevji also, carrying a book under his arm and being naked, arrived. At the moment of seeing him, as many of the sages as were present one and all stood up, and the Raja Parikshit also, with folded hands, and in a supplicating posture, stood up and began to say: "O Mansion of compassion! you have shown me great mercy, having remembered me at this time." Having said this much, the sage Shukadev also sat down. The Raja said to the sages: "Great kings! Shukadevji is the son of Vyasji, and the grandson of Parasharji, on seeing whom you who are great sages rose up, which is not becoming; tell me the reason of this, that the doubt in my mind may disappear." Then the sage Parashar spake: "O Raja, as many as there are of us are very great Rishis, but in understanding we are inferior to Shukadevji; therefore we all paid respect to him, some on this hope that he is the saviour of

the saved, for since his birth he has become a fakir and lived in the desert [forest], and, O king, your several great virtues have been enhanced since the arrival of Shukadevji. All these shall declare to all of us his most virtuous acts, by means of which you, having been liberated from life and death, will cross the ocean of existence." When the Raja Parikshit heard this word, having prostrated himself before Sri Shukadevji, he asked : "Maharaj ! cause me to understand religious duties ; tell me in what manner can I be delivered from the fetters of Fate ? What shall I do in seven days ? My unrighteousness is boundless ; how shall I cross the sea of existence ?"

§ 75. (1) This first sentence illustrates what is grammatically termed the Conjunctive Participle, which is of frequent use. It expresses an action preparatory to that indicated by the finite verb of the sentence, and often obviates the use of conjunctions—hence its name. Thus, here, the Raja "having said . . . having forsaken . . . having become . . . having gone, sat"; otherwise, "the Raja said . . . and forsook . . . and became . . . and went and sat." This Conjunctive Participle has several forms ; here it is the same as the root, but it is also found with the terminations *-ke*, *-kar*, *-karke*.

(2) योग = Union, or endeavour of the soul to be reunited with Deity, from whom it sprung, and be freed from transmigration.

(3) आदि = et cetera. Here it signifies, "we have given the above names; the 88,000 that follow them were of the same importance as those we have named"; = "from this as a beginning onwards."

(4) दिगंबर = clad by the regions of space, i.e. naked; any Hindu ascetic who goes about naked.

(5) होके here = "although." The sentence is: "You very great sages as you are, nevertheless you arose."

(6) उदासी = a dejected one; applied to a set of fakirs who live on the alms of the people and spend their lives in religious contemplation.

LESSON XVII.

§ 76. In the two extracts following, we shall give examples of the repetition of words, and the context will show the force of each repetition. These repetitions are used for various purposes, sometimes simply to emphasize, at other times to convey the idea of continuity, or thoroughness, or intensity, or variety; instances of all these will be found in the extracts following, the first of which is from chapter iii.

§ 77. It will also be noted in these extracts that

the Hindi language makes use of ellipsis in a very marked way; inflections, words, portions of sentences are frequently dispensed with, and these omissions can be determined by the context only.

§ 78. यह आज्ञा पा सब दंडवत कर चले नगरमें आ पकड़ पकड़
seized, seized

बांधने लगे ।

[i.e. seized right and left] [no matter in what

खाते पीते

position they found them, whether] eating (or) drinking,

खड़े बैठे सोते जागते चलते

standing (or) sitting, sleeping (or) waking, going [forward]

फिरते

जिसे पाया

तिसे

or turning [backward], as many as they found so many

न छोड़ा घरको एकठौर लाय और जला जला डुबा डुबा
not they spared gathering burnt drowned

पटक पटक दुख दे दे सबको मार डाला इसी रीतिसे
dashed them down tortured killed

छोटे बड़े भाँति भाँतिके भयावने भेष नगर नगर
small (and) great various kinds frightful disguises

गाँव गाँव गली गली घर घर खोज खोज मारने लगे और
lane searched right through

यदुवंशी दुःख पाय पाय देश छोड़ छोड़ जी ले ले
family of Yadu distress finding taking this life

भगने लगे

(only)

§ 79. *A Free Translation of the above.*

Having obtained this order, they bowed and went. Having come to the city, they seized and bound [in whatever position they found] them, [whether] eating or drinking, standing or sitting, sleeping or waking, going [home] or returning—as many as they found they spared them not ; and having gathered them together in one place, they killed them all, by burning them, or drowning them, [some] they dashed on the ground and tortured them. In this manner, [the demons—mentioned in the preceding paragraph] great and small, with frightful disguises of various kinds, searched right through cities, villages, lanes, houses, and destroyed them ; and the family of Yadu being greatly distressed, forsook their country, and fled barely with their life.

LESSON XVIII.

§ 80. The following lesson is taken from the fourth chapter ; it is somewhat difficult, and many words will have to be translated.

There will be found in this extract several remarkable coincidences, and one might be tempted to think—as some have actually declared—that the writers of the Holy Scriptures borrowed from such a source as

this to obtain material for their account of the birth of Christ. It is therefore necessary to remind the student that the Premsagar was written not earlier than the tenth century, and possibly the compiler may have seen the apochryphal Gospel of S. Thomas, or even the Gospel of S. Luke, and borrowed therefrom.

§ 81. श्रीशुकदेवजी बोले कि हे राजा जिस समय श्रीकृष्णचंद्र
Shri Krishna

जन्म लेने लगे तिस काल सबहीके जीमें ऐसा आनंद उपजा
Chandra arose

कि दुःखका नामभी न रहा । हर्षसे लगे⁽¹⁾ वन उपवन हरे
joy forest, grove, green

होहो फूलने । नदी नाले⁽²⁾ सरोवर भरने । तिनपर भांति भांतिके
ponds various kinds

पक्षी कलोलें करने, और नगर नगर गांव गांव घर घर मंगलाचार
frisk rejoicings

होने । ब्राह्मन यज्ञ रचने, दशों दिशाके दिक्पाल⁽³⁾
sacrifices offer the whole ten regions the lords

हर्षने, बादल ब्रजमंडलपर⁽⁴⁾ फिरने, देवता अपने अपने
clouds turn about (in joy)

बिमानांमें बैठे आकाशसे फल बरसावे विद्याधर
thrones sky celestial attendants,

गंधर्व चारण ढोल दमामें भेरी बजाय
musicians, dancers, kettle-drum, drum, pipes kept on

बजाय गुण गाने, और एक ओर उर्वशी
playing eulogized quarter or corner [proper name]

आदि सब अम्बरा नाच रहों थीं । कि ऐसे समय
et cetera female dancers

भाद्रपदवदी⁽⁵⁾ अष्टमी बुधवार रोहिणी⁽⁶⁾ नक्षत्रमें आधीरातको
eighth midnight

श्रीकृष्णचन्द्रने आ जन्म लिया, और मेघवर्ण चंद्रमुख
cloud-coloured moon-faced

कमलनयन हो, पीतांबर काळे मुकुट धरे वैजयंती⁽⁸⁾ माल
lotus-eyed yellow silk covered necklace,

और रत्नजड़ित आभूषण पहरे चतुर्भुज रूप किये
begemmed ornaments decked, four-armed

शंख चक्र गदा पद्म लिये वसुदेव देवकीको दर्शन दिया ॥
conch-shell, disk, club, lotus appeared

देखतेही अचंभमें हो उन दोनोंने ज्ञानसे बिचारा, तो आदिपुरुषको
primeval man

जाना । तब हाथ जोड़ बिनती कर कहा हमारे बड़े भाग्य जो
fortune

आपने दर्शन दिया और जन्म मरणका निबेड़ा किया ॥
death end [or completion]

§ 82. *A Free Translation of the above.*

Sri Shukadev-Ji thus spake : O king ! At the time when Sri Krishna Chandra was about to be born, at that time, in the lives of one and all such joy up-rose that not even the name of sorrow remained. Through joy the forests and groves being green became productive ; the rivers, rivulets and ponds filled. From that time

the various kinds of birds began to frisk about, and there were rejoicings in every city, village and home. Brahmans offered their sacrifices; the lords of the whole of the ten regions were filled with delight; clouds danced for joy over the district of Braj. The deities, each seated on his throne, rained flowers from the sky; the celestial attendants, the musicians and dancers kept on playing on [their various instruments] kettle-drums, drums and pipes, and eulogized; and, in one quarter, Urvashi, together with all the female dancers, were dancing, when—at that time, in the dark half of the month Bhadon, on the 8th day, on a Wednesday, in the Rohini Nakshatra of the Zodiac, at midnight—Sri Krishna Chandra was born; and he being of the hue of a cloud, with a face shaped like the moon, lotus-eyed, clad in yellow, wearing a crown and the Vaijanti necklace, and decked with begemmed ornaments, shaped with four arms, holding the conch-shell, disk, club, and lotus—he appeared to Vasudev and Devaki. On seeing him, being astonished, they both of them thought in their minds that they recognized in him the Primeval Man; then, joining their hands, making their due reverence, said: “It is our great fortune that you have appeared to us, and have completed our birth and death.”⁽⁹⁾

§ 83. (1) This लगे, which generally follows the verb with which it is used, here belongs to all the inflected infinitives in the succeeding clauses.

(2) नाला = a “nullah” or ravine.

(3) दशों दिशा are ten regions presided over by ten guardians. दिक्पाल is the designation applied to the guardian deities of the different quarters of the world. Of these there are two divisions, the astronomical and the mythological.

(4) The Braj district, i.e. the Arcadia of India, about 168 miles in circumference, containing Mathura, the birth-place of Krishna.

(5) The fifth month = Aug.-Sept. ; see § 57.

(6) रोहिणी, the fourth Nakshatra, comprising Aldebaran and four other stars in Taurus.

(7) The Hindus divide the Zodiac into twenty-seven Nakshatras, each of which has a name of its own.

(8) Vishnu's necklace was composed of five gems from the five elements : (1) sapphire, from the earth ; (2) pearl, from the water ; (3) ruby, from fire ; (4) topaz, from the air ; (5) diamond, from space.

(9) That is, there would be no more transmigrations, but they would be reabsorbed in the Great Spirit whence they sprang.

दुष्य० । मित्र ठहरो । हम को कुछ और कहना है ॥

Friend, stay!

माद० । कहिये ॥ (§ 35, c.)

Say on.

दुष्य० । जब तुम विश्राम ले चुको⁽¹⁾ तब हम एक ऐसे काम में तुम
rest

से सहायता लेंगे जिस में कुछ दौड़ना भागना न पड़ेगा ॥⁽²⁾
assistance

माद० । अहह क्या खांड के लड्डू खिलाओगे तौ । तौ अभी

Aha ! sweetmeat indeed : then

अच्छा अवसर है ॥

time

दुष्य० । अच्छा । अभी कहता हूं किसी द्वारपाल को बुलाओ ॥
doorkeeper

(1) "When you shall have thoroughly rested."

(2) "In which there will be no need to rush and
tear about."

[See Pincott's annotated edition of *Śakuntalā in Hindī*, an excellent text-book for the thorough student.]

TECHNICAL
VOCABULARIES

THE following vocabularies contain many technical terms which will prove useful for Interpreters ; and the *first* of the series especially for Theologians, Missionaries, Catechists, &c. ; the *second* for Judges, Magistrates, Police Officers, Commercial Men, and others ; and the *third* for the Medical Profession, Dispensers, Nurses, &c.

The first vocabulary will contain many Sanscrit words, the only ones by which to express theological terms. In the second and third there will be found many Urdū words, showing the influence of the Muhammadan conquest over India. English words are already incorporated in Hindi, and will continue to be so. Such terms as *alias*, *alibi*, *summons*, should be used as they are and then paraphrased in translation.

The following abbreviations are used : क. = करना, *k.* = *karnā* ; दे. = देना, *d.* = *denā* ; ले. = लेना, *l.* = *lenā* ; हो. = होना, *h.* = *honā*.

VOCABULARY I.

FOR INTERPRETERS, THEOLOGIANs, MISSIONARIES,
CATECHISTS, &c.

Ablution,	स्नान m. <i>snān</i> .
Abstinence,	संयम m. <i>sanyam</i> .
Acolyte,	पुजारी m. <i>pujāri</i> .
Adoration,	पुजा m. <i>pujā</i> .
Adult,	तरुण m. <i>taruṇ</i> .
Almighty,	सर्वसामर्थी <i>sarvasāmarthī</i> .
Alms,	भोख m. <i>bhīkh</i> , दान m. <i>dān</i> .
Alpha,	यिह यूनानी ककहरा का पहिला अक्षर है और उसका अर्थ "पहिला" है <i>yih</i> <i>yūnānī kakahrā kāpahilā achchhar</i> <i>hai aur uskā arth "pahilā" hai</i> .
Altar,	पवित्र मेज f. <i>pavitra mez</i> , यज्ञवेदी f. <i>yajña-vedī</i> .
Angel,	दूत m. <i>dūt</i> .
„ of death,	यम दूत m. <i>yam-dūt</i> .
Annunciation, Feast of,	धन्य कुमारी मिर्याम का समाचार पाना <i>dhanya kumārī Miryām kā</i> <i>samāchār pānā</i> .
Apostle,	प्रेरित m. <i>prerit</i> .

Archbishop,	महा उस्कूप m. <i>mahā uskūph.</i>
Ark,	(नूह की) किशती f. (<i>nūh kī</i>) <i>kishtī.</i>
Articles of religion,	धर्म सम्बन्धी निर्णय <i>dharma sambandhī nirṇaya.</i>
Ascension,	स्वर्गारोहण m. <i>swarg-ārohaṇ.</i>
Ash Wednesday,	भसमबुधवार m. <i>bhasam budhwār.</i>
Atheist,	नास्तिक m. <i>nāstik.</i>
Authority,	अधिकार m. <i>adhi-kār.</i>
Baptism, adult,	बप्तिस्मा तरुण or सयाना के वास्ते <i>baptismā taruṇ or sayānā ke wāste.</i>
„ infant,	बप्तिस्मा बच्चा or बालक के वास्ते <i>baptismā bachchā or bālak ke wāste.</i>
Baptistery,	बप्तिस्मा के घर <i>baptismā ke ghar.</i>
Begotten,	जनित m. <i>janit.</i>
Benediction,	आशीर्वाद m. <i>āsīrbād</i> , कल्याण m. <i>kalyān.</i>
Bishop,	उस्कूप m. <i>uskūf</i> , बिशप m. <i>bishop.</i>
Blessing.	<i>See Benediction.</i>
Burial-ground,	गोरस्थान m. <i>gorsthān</i> , प्रेतगृह m. <i>pret-griha.</i>
Burial Service,	मृतकों को मिट्टी देने का विधि <i>mṛitakon ko miṭṭi dene kā vidhi.</i>
Calendar,	यन्त्री f. <i>yantrī</i> or जन्त्री <i>jantrī.</i>
Candlestick,	दीपबृक्ष m. <i>dīpvrīksh.</i>
Canon,	रीति f. <i>rīti</i> , कानून m. <i>kānūn.</i>
Carnal,	काम <i>kām</i> , कामी <i>kāmī.</i>
„ mind,	शारीरिक श्रवण <i>śārīrik śwabhaṇ.</i>

Catechism,	कटखिस्मा m. <i>kaṭakhismā</i> , शिक्षा m. <i>śikshā</i> , जवाबसवाल <i>javāb-sawāl</i> .
Catechist,	कटेखिस्त् m. <i>kaṭekhist</i> , पूछनेवाला m. <i>pūchhnewālā</i> .
Cathedral,	बड़ा गिर्जा m. <i>barā girjā</i> .
Catholic,	कथोलिक <i>katholik</i> .
Cause,	कारण m. <i>kāraṇ</i> .
„ first,	आदि कारण <i>ādi kāraṇ</i> .
Ceremonies,	क्रिया f. <i>kriyā</i> , क्रियाकर्म m. <i>kriyākarm</i> .
Chalice Cup,	पियाल m. <i>piyāla</i> , कटोरा m. <i>kaṭorā</i> .
Chancel,	चांसल <i>chānsal</i> .
Chapel,	छोटा गिर्जा m. <i>chhoṭā girjā</i> .
Chaplain.	See Clergyman.
Chapter,	बाब m. <i>bāb</i> , अध्याय m. <i>adhyāya</i> .
Charity,	पुण्य m. <i>puṇya</i> , प्यार m. <i>pyār</i> .
Christian,	ईसवी m. <i>Īswī</i> , ख्रीष्टियान m. <i>Khrīshṭi-yān</i> .
Christianity,	ख्रिस्ट धर्म <i>Kṛist dharm</i> .
Christmas,	ईसा मसीह के जन्म का दिन <i>Īsā Masīh ke janma kā din</i> .
Church,	एकक्लोसिया f. <i>ekklīsiyā</i> , गिर्जा m. <i>girjā</i> , कलीसा m. <i>kalīsā</i> , मण्डली f. <i>maṇḍali</i> .
Churching of women,	स्त्रियों का धन्यवाद <i>striyon kā dhanyavād</i> .
Churchyard.	See Burial-ground.

Circumcision,	ख़तन m. <i>khatna</i> .
Clergyman,	पादरी m. <i>pādrī</i> , प्रोष्ठ m. <i>prīṣṭ</i> , सबक m. <i>sawak</i> .
Collect,	प्रार्थना m. <i>prārthanā</i> .
Collection,	भिक्ष m. <i>bhikh</i> , एकट्ठा m. <i>ekaṭṭhā</i> , अर्पण m. <i>arpan</i> .
Commination Service,	तर्जन विधान <i>tarjan vidhān</i> .
Communion, Holy,	पवित्र सहभागिता सम्बन्धी <i>pavitra saha-bhāgitā sambandhī</i> .
Communion of saints,	पवित्रों की सहभागिता <i>pavitron kī sahabhāgitā</i> .
Conception,	गर्भागमन m. <i>garbhāgaman</i> , गर्भाधान m. <i>garbhādhān</i> .
Confirmation,	दृढीकरण m. <i>drīḍhīkaraṇ</i> .
Congregation,	मण्डली f. <i>maṇḍalī</i> .
Conscience,	विवेक m. <i>vivek</i> , जी m. <i>jī</i> .
Consecration,	संस्कार m. <i>sanskār</i> .
Conversion,	परिवर्तन m. <i>parivartan</i> .
Convert,	नौमुरीद m. <i>naumurīd</i> (usually of converts to Islam).
Corporate,	एकचित m. <i>ekchit</i> .
Covenant,	नियम m. <i>niyam</i> .
Create,	सृष्ट क. <i>srīṣṭ k</i> .
Creature,	सृष्टी f. <i>srīṣṭī</i> , वस्तु m. <i>vastu</i> .
,, rational,	बशर m. <i>baśar</i> .
Creed,	विश्वास m. <i>viśvās</i> .

Cross,	क्रूस <i>krūs</i> .
Curate,	पालक <i>m. pālak</i> . See Clergyman.
Damnation,	नरकदण्ड <i>m. narakdaṇḍ</i> .
Day of Judgment,	विचार दिन <i>m. vichār din</i> .
Deacon,	डीकन <i>m. dīkan</i> .
Death,	मौत <i>f. maur</i> , मृत्यु <i>f. mrityu</i> .
Dedication,	उत्सर्ग <i>m. utsarga</i> .
Deist,	आस्तिक <i>m. āstik</i> .
Destiny,	भाग्य, <i>m. bhāgya</i> , कपाल, <i>f. kapāl</i> .
Devil,	भूत <i>m. bhūt</i> , दुष्टात्मा <i>m. duṣṭātmā</i> .
Disciple,	चेला <i>m. chelā</i> .
Divine,	ईश्वरीय <i>Īśwariya</i> .
Divorce,	त्यागपत्र <i>m. tyāgpatra</i> .
Doctrine,	उपदेश <i>m. upadeś</i> .
Easter,	पुनरुत्थान <i>m. punarutthān</i> .
„ Day,	पुनरुत्थान का दिन <i>punarutthān kā din</i> .
Elect,	मनोनीत, <i>manonīt</i> , चुन होना <i>chun honā</i> .
Ember Days,	ऐम्बर के दिन <i>aimbar ke din</i> .
Epiphany,	एपिफनिया <i>epiphaniyā</i> .
Epistle,	चिट्ठी <i>f. chitṭhī</i> , पत्र <i>f. patrī</i> .
Eternal,	अनन्त <i>anant</i> , सनतन <i>sanatan</i> , नित्य <i>nitya</i> .
Eternity,	हमेशगी <i>f. hameshagī</i> , सर्वदा <i>sarbdā</i> .
Evangelist,	सुसमाचारी <i>m. susamāchārī</i> .
Evensong,	संध्याकाल का गीत <i>sandhyākāl kā gīt</i> .
Everlasting. See Eternal.	
„ life,	अनन्त जीवन <i>ananta jīvan</i> .

Examination,	पूछपूछार f. <i>pūchhpūchhār</i> .
Exhortation,	उपदेश m. <i>upadeś</i> .
Faculty,	शक्ति f. <i>śakti</i> .
Faith,	विश्वास m. <i>viśwās</i> , श्रद्धा f. <i>śraddhā</i> .
Faithful,	धर्मी <i>dhiarmī</i> .
Fast,	उपास m. <i>upās</i> , उपवास m. <i>upvās</i> .
Feast,	पर्व m. <i>parb</i> , तेवहार m. <i>tevhār</i> .
Font,	कुण्ड m. <i>kuṇḍ</i> .
Forgiveness,	क्षमा f. <i>kshamā</i> .
Freewill,	स्वेच्छा f. <i>swechchhā</i> .
Friday, Good,	शुभशुक्रवार <i>śubhśukravār</i> .
Futurity,	अंतकाल m. <i>ant-kāl</i> .
Ghost,	आत्मा m. <i>ātmā</i> .
,, Holy,	पवित्रात्मा m. <i>Pavitrātmā</i> .
Glory,	महिमा m. <i>mahimā</i> .
God,	ईश्वर m. <i>Īśvar</i> , परमेश्वर m. <i>Parmēśwar</i> .
Godhead;	ईश्वरत्व m. <i>Īśvaratva</i> .
Gospel,	मंगलसमाचार <i>mangal-samāchār</i> .
Grace,	दया f. <i>dayā</i> .
Hades,	पाताल m. <i>Pātāl</i> .
Heathen,	भुतपरस्त <i>bhūtparast</i> , देवपूजक <i>devpūjak</i> .
Heaven,	स्वर्ग m. <i>swarg</i> .
Heavenly,	स्वर्गवासी m. <i>swargvāsi</i> .
Hebrew,	इब्री <i>Ibrī</i> .
Hell,	नरक m. <i>narak</i> .
High Priest,	प्रधाण यज्ञक <i>pradhān yajak</i> .

Holiness,	पवित्रत्व m. <i>pavitratwa</i> .
Holy,	पवित्र <i>pavitra</i> .
Homily,	उपदेश m. <i>upadeś</i> .
Hymn,	गीत f. <i>gīt</i> .
Hymn-book,	गीत की किताब f. <i>gīt kī kitāb</i> .
Idol,	भूत m. <i>bhūt</i> , देव m. <i>dev</i> , प्रतिमा f. <i>pratimā</i> , मूरत f. <i>mūrat</i> .
Idolatry,	मूरतपूजा m. <i>mūratpūjā</i> .
Image,	मूरत f. <i>mūrat</i> .
Immaculate,	निर्दोषी <i>nirdoshī</i> .
Immortality,	अनन्तजीवन <i>anant-jīvan</i> , अमरता <i>amartā</i> .
Imposition of hands,	हाथ रखना <i>hāth rakhnā</i> .
Incarnation,	अवतार m. <i>awatār</i> .
Incense,	लूबान m. <i>lūbān</i> .
Incomprehensible,	अचिन्त्य <i>achintya</i> .
Infidel,	अबिस्वासी m. <i>abiswāsī</i> .
Infidelity,	अबिस्वास m. <i>abiswās</i> .
Inspiration,	ईश्वरवाणी f. <i>Īśvaravāṇī</i> .
Intercession,	मध्यस्थत्व m. <i>madhyasthatwa</i> , उपकार m. <i>upakār</i> .
Intercessor,	मध्यस्थ m. <i>madhyastha</i> , उपकारक m. <i>upakārak</i> .
Invisible,	अदृश्य <i>adrīśya</i> .
Jesus,	ईसा <i>Īsā</i> , यमू <i>Yasū</i> .
Judge,	न्यायक m. <i>nyāyak</i> .
Just (person),	न्याई m. <i>nyāī</i> , धर्मात्मा m. <i>dharmātmā</i> .

Justification,	धर्मीकरण m. <i>dharmī-karaṇ</i> .
Justify,	धर्मो ठहरना <i>dharmī ṭhaharnā</i> .
Law,	विधी m. <i>vidhī</i> .
„ ceremonial,	कृया नीति f. <i>kṛiyā nīti</i> .
„ judicial,	राज नीति f. <i>rāj nīti</i> .
„ moral,	नीति f. <i>nīti</i> .
Lawgiver,	न्यायक m. <i>nyāyak</i> .
Lesson,	पाठ m. <i>pāṭh</i> .
Life everlasting,	अनन्त जीवन m. <i>anant jīvan</i> .
„ this,	यिह काल m. <i>yih kāl</i> .
„ this and the next,	यिह लोक ओ परलोक <i>yih lok o parlok</i> .
Lifegiver,	प्राण देवा m. <i>prān-dewā</i> .
Light,	उजाला m. <i>ujālā</i> .
Litany,	लितनिया or साधारण विनती <i>litaniyā or sādharan vintī</i> .
Lord,	प्रभू m. <i>Prabhū</i> .
Lord's Supper,	प्रभू भोज <i>Prabhū bhoj</i> . See Communion.
Love,	प्यार m. <i>pyār</i> , प्रेम m. <i>prem</i> .
Lovingkindness,	प्रीति f. <i>prīti</i> .
Manhood,	मनुष्यत्व m. <i>manushyatva</i> .
Martyr,	शहीद m. <i>shahīd</i> , साक्षी m. <i>sākshī</i> .
Mass,	मास् m. <i>māss</i> . See Communion.
Matins,	प्रातःकाल की प्रार्थना f. <i>prātaḥ-kāl kī prārthnā</i> .
Matrimony,	विवाह m. <i>vivāha</i> .

Mercy,	कृपा f. <i>kṛipā</i> .
Merit,	पुन्य m. <i>punya</i> .
Messiah,	मसीह <i>masih</i> .
Miracle,	आश्चर्या कर्म <i>āścharya karma</i> .
Minister,	सेवक m. <i>sewak</i> .
Ministration,	सेवा f. <i>sewā</i> .
Ministry,	सेवन m. <i>sewan</i> .
Mosque,	मसजिद f. <i>masjid</i> .
Mystery,	भेद m. <i>bhed</i> .
Nativity,	जन्मदिन m. <i>janma-din</i> .
Nature,	सुभाव m. <i>subhāwa</i> .
„ divine,	ईश्वरिय सुभाव <i>Īśwariya subhāwa</i> .
„ human,	मानुष्य सुभाव <i>mānushya subhāwa</i> .
Oblation,	चढ़ावा m. <i>charhāwā</i> .
Offering,	उटसर्ग m. <i>uṭsarga</i> .
„ to the dead,	पिण्ड m. <i>piṇḍa</i> (a cake offered to the manes by Hindus).
Omega,	यिह यूनानी ककहरा का पिछला अक्षर है और उसका अर्थ “पिछला” है <i>yih yū-nānī kakahrā kā pichhlā achchhar hai aur uskā arth “pichhlā” hai</i> .
Omnipotent,	सर्वसामर्थी <i>sarvasāmarthī</i> .
Omnipresent,	सर्वस्थाई <i>sarvasthāṛ</i> .
Omniscient,	सर्वज्ञानी <i>sarvagyanī</i> .
Orders,	स्थापन m. <i>sthāpan</i> .
„ Holy,	पवित्र स्थापन <i>pavitra sthāpan</i> .

Ordinance,	रीति f. <i>rīti</i> .
Ordination,	स्थापन करण <i>sthāpan-karaṇ</i> .
Orthodox,	सच्चा <i>sachchā</i> , सूपाथी <i>sūpāthī</i> .
Pantheist,	तत्त्वज्ञानी <i>tatwagyānī</i> , ब्रह्मज्ञानी <i>Brahma-gyānī</i> .
Parable,	दृष्टान्त m. <i>drishtaṅt</i> .
Paradise,	वैकुण्ठ m. <i>vaikunṭh</i> , स्वर्गलोक <i>swarglok</i> .
Paten,	थाली f. <i>thālī</i> .
Peace,	सान्ति f. <i>sānti</i> , सलामत f. <i>salāmat</i> .
Penance,	प्रायश्चित्त m. <i>prāyaśchit</i> .
Pentateuch,	तौरेत f. <i>tauret</i> .
Pentecost,	पेन्तेकोष्टा <i>pentekoshṭā</i> .
Perfect,	सिद्ध <i>siddha</i> .
Person,	पुरुष m. <i>purush</i> .
Prayer,	प्रार्थना f. <i>prārthnā</i> .
Prayer Book,	प्रार्थना की किताब f. <i>prārthnā kī kitāb</i> .
Precept,	विधि m. <i>vidhi</i> .
Predestination,	प्राप्त m. <i>prālabha</i> .
Priest.	<i>See</i> Clergyman.
„ Hindu,	पुजारि m. <i>pujāri</i> .
„ Jewish,	काहिन m. <i>kāhin</i> .
„ Musalman,	इमाम m. <i>imām</i> .
„ Parsi,	दस्तूर m. <i>dastūr</i> .
Primitive,	आदि समय <i>ādi samay</i> .
„ Church,	आदि समय की एक्क्लीसिया <i>ādi samay kī ekklīsiyā</i> .

Preacher,	उपदेशक m. <i>upadeśak</i> .
Prophecy,	भाविवचन m. <i>bhāvivachan</i> .
Prophet,	प्रवक्ता m. <i>pravaktā</i> .
Psalms,	गीत f. <i>gīt</i> .
Pulpit,	उपदेशक की वेदी f. <i>upadeśak kī vedī</i> , सिंघासन m. <i>singhāsan</i> .
Purification,	शुद्धि f. <i>śuddhi</i> .
Redemption,	मुक्ती f. <i>muktī</i> , छुटकार m. <i>chhutkār</i> .
Regeneration,	नया जनम m. <i>ayā janma</i> .
Religion,	धर्म m. <i>dharm</i> .
Remission,	मोचन f. <i>mochan</i> .
Repentance,	पछतावा m. <i>pachhtāwā</i> .
Resurrection,	पुनरुत्थान m. <i>punarutthān</i> .
Righteousness,	भलाई f. <i>bhalāī</i> , याथार्थ्य m. <i>yāthārthya</i> .
Rogation,	बिनती f. <i>binṭī</i> .
,, Days,	बिनती के दिन <i>binṭī ke din</i> .
Sabbath,	शब्बात् m. <i>śabbāt</i> , सनीचर <i>sanīchar</i> .
Sacrament,	सक्रामेन्त <i>sakrāment</i> , महापरशद् m. <i>mahā-</i> <i>parśād</i> .
Sacrifice,	बलिदान m. <i>balidān</i> , होम m. <i>hom</i> .
Sacrilege,	कफ़नचोरी f. <i>kafan-chorī</i> .
Saint,	पवित्र <i>pavitra</i> , साधू m. <i>sādhū</i> .
Salvation,	मुक्ति f. <i>muktī</i> .
Sanctification,	पवित्रता m. <i>pavitratā</i> .
Sanctify,	पवित्र क. <i>pavitra k</i> .
Satan,	शैतान m. <i>shaitān</i> .

Satisfaction,	प्रायश्चित्त m. <i>prāyaśchit.</i>
Saviour,	मुक्तिदाता m. <i>muktidātā.</i>
Scripture, Holy,	पवित्र शास्त्र m. <i>pavitra śastra.</i>
Season,	समय m. <i>samaya.</i>
Sect,	पन्थ m. <i>panth.</i>
Seraphim,	सराफ़ीम् <i>sarāfīm.</i>
Sermon,	उपदेश m. <i>upadeś.</i>
Service,	विधि m. <i>vidhi.</i>
Sin,	पाप m. <i>pāp.</i>
,, actual,	पाप निश्चय <i>pāp niśchay.</i>
,, original	पाप जननी <i>pāp janamī.</i>
Sinner,	पापी m. <i>pāpī.</i>
Son of God,	ईश्वर का पुत्र <i>Īśwar kā putra.</i>
Soul,	ज्ञान m. <i>jān.</i>
Spirit,	आत्मा m. <i>ātmā.</i>
,, Holy,	पवित्र आत्मा <i>pavitra ātmā.</i>
,, Supreme,	परमात्मा <i>paramātmā.</i>
Spiritual,	जानी <i>jānī.</i>
Substance,	तत्त्व m. <i>tatwa.</i>
Suffrage,	वाक्य m. <i>vākya.</i>
Sunday,	इतवार m. <i>Itwār.</i>
Supererogation, works of,	करतव्य करम से अधिक <i>karta- bya karma se adhik.</i>
Supplication,	विनती f. <i>vintī.</i>
Temple,	मन्दिर m. <i>mandir.</i>
Temptation,	परीक्षा m. <i>parīkshā.</i>

Testament,	नियम m. <i>niyam.</i>
„ New,	नया नियम <i>nayā niyam.</i>
„ Old,	पुराना नियम <i>purānā niyam.</i>
Thanksgiving,	धन्यवाद m. <i>dhanyabād.</i>
Tradition,	परम्पराई f. <i>paramparā,ī.</i>
Transfiguration,	रूपान्तरी भाव <i>rūpāntarī bhāwa.</i>
Transubstantiation,	द्रव्यान्तरी f. <i>dravyāntarī.</i>
Trinity,	त्रित्वा m. <i>tritwā.</i>
„ in Unity,	त्रैकत्व m. <i>traiekatwa.</i>
Truth,	सच्चाई f. <i>sachchā,ī.</i>
Unchangeable,	अटल <i>aṭal.</i>
Uncreate,	सयम <i>sayam.</i>
Unction,	अन्त्याभिषेक m. <i>antyābhishek.</i>
Unity,	एकत्त्व m. <i>ekattwa.</i>
„ Trinity in,	त्रैकत्व m. <i>traiekatwa.</i>
Venerable,	पूज्यत्व m. <i>pūjyatwa.</i>
Veneration,	पूजा m. <i>pūjā.</i>
Verily,	सच <i>sach.</i>
Verity,	सच्चाई f. <i>sachchā,ī,</i> सत्यता f. <i>satyatā.</i>
Verse,	पद m. <i>pad.</i>
Vigil,	जागरण m. <i>jāgaran.</i>
Virgin,	कुमारी f. <i>kumārī.</i>
Visitation of the Sick,	रोगियों के घर में प्रार्थना करने का विधि <i>rogiyon ke ghar men prārthnā</i> <i>karne kā vidhi.</i>
Water,	जल m. <i>jal.</i>

Water, Baptismal, सान्ति जल m. *sānti jal*.

„ of Immortality, सुधा f. *sudhā*.

Whitsuntide, पेन्तेकोष्टा *pentekoshṭā*.

Word, बात f. *bāt*, वचन m. *vachan*.

„ Incarnate, वचन शरीर भया *vachan śarīr bhayā*.

„ of God. See Scripture.

Works, good, सुकर्म m. *sukarma*.

„ of supererogation. See Supererogation.

Worship, सेवा m. *sewā*, पूजा m. *pūjā*.

Worshipper, सेवक m. *sewak*, पूजक m. *pūjak*.

„ of God, ईश्वर सेवक *Īśwar-sewak*.

„ of Kali, शाक्त m. *Śākta*.

„ of Siva, शैव m. *Śaiva*.

„ of Vishnu, वैश्नव m. *Vaiśnava*.

VOCABULARY II.

FOR INTERPRETERS, JUDGES, MAGISTRATES, THE LEGAL
PROFESSION, POLICE OFFICERS, CIVIL SERVANTS,
AND COMMERCIAL MEN.

Abduction,	रखड़ी का भगा ले जाना <i>randī kâ bhagā le jānā.</i>
Abetter,	मददगारी m. <i>madadgārī.</i>
Abortion,	पेट गिरना <i>peṭ gīrnā.</i>
Abscond,	भाग जाना <i>bhāg jānā.</i>
Absentee,	विदेश रहनेवाला <i>videś rahnewālā.</i>
Accessory,	साथी m. <i>sāthī</i> , हम गुनाह <i>ham-gunāh.</i>
Accomplice,	संगी m. <i>sangī</i> , शरीक m. <i>śarīk.</i>
Accountant,	हिसाबी m. <i>hisābī</i> , लेखक m. <i>lekhak</i> , पटवारी m. <i>paṭwārī.</i>
Accusation,	दोष f. <i>dosh.</i>
Accuse,	दोष लगाना <i>dosh lagānā.</i>
„ falsely,	तुहमत लगाना <i>tuhmat lagānā.</i>
Acknowledgment,	कबज f. <i>kabaj</i> , रसीद f. <i>rasīd</i> , मन्नत f. <i>mannat.</i>
Acquit,	निरदोषी क. <i>nirdoshī k.</i> , मुकती क. <i>muktī k.</i> , सुर्खरू क. <i>surkh-rū k.</i>
Acquittal,	निरदोषी f. <i>nirdoshī</i> , मुकती f. <i>muktī</i> , सुर्खरूई <i>surkh-rū, ī.</i>

Act,	काम m. <i>kām</i> .
Action,	नालिष m. <i>nālīsh</i> .
Actionable,	नालिष के काबिल <i>nālīsh ke kābīl</i> .
Actuary,	कारिन्दा m. <i>kārindā</i> .
Adjourn,	माकूफ क. <i>mākūph k.</i> , अन्तर क. <i>antar k.</i>
Adjustment,	फैसल m. <i>faiṣla</i> .
Administer (an oath),	क़सम दे. <i>kaṣam d.</i> , हलफ़ दे. <i>halaf d.</i>
„ justice,	इन्साफ़ क. <i>insāf k.</i> , न्याय क. <i>nyāya k.</i>
Administrator,	वासी m. <i>vāsī</i> .
Adultery,	व्यभिचार m. <i>vyabhichār</i> , छिनाला m. <i>chhinālā</i> .
Advance,	पेशगी m. <i>peṣhagī</i> .
„ for purchase of produce,	दादनी <i>dādnī</i> .
„ for work,	सायी <i>sāyī</i> .
Advice,	मन्तर m. <i>mantar</i> , उपदेश <i>upadeś</i> .
„ of a bill,	चिट्ठी समाचार <i>chiṭṭī samāchār</i> .
Agent,	गुमाश्ता m. <i>gumāshṭā</i> , वकील m. <i>wakīl</i> .
Agreement,	दलील f. <i>dalīl</i> .
Alcohol,	अलकुहल <i>alkuhal</i> , कुहल <i>kuhal</i> .
Alias, } These Latin words should be used and para-	
Alibi, } phrased; they will soon be well understood.	
Allotment,	बटवार m. <i>baṭwāra</i> , हिस्स m. <i>hissa</i> .
A mensa et toro,	त्यागना <i>tyāgnā</i> . [The Urdū phrase is <i>talāq bā nān o nafqā</i> .]
Appeal,	अपील <i>apīl</i> .
Applicant,	मुस्तदी m. <i>mustadī</i> .

Arbitration,	पंचायत f. <i>pañchāyat</i> .
Arbitration, private,	आपस की पंचायत <i>āpas kī pañchāyat</i> .
Arbitrator,	पंच m. <i>pañch</i> , सालिस m. <i>sālis</i> .
Argument,	दलील m. <i>dalīl</i> .
Arrest,	बन्द m. <i>band</i> , खानबन्द क. <i>khānaband k</i> .
Arson,	अंगणदाह m. <i>angandāha</i> .
Article,	बावत f. <i>bāwat</i> , नाम <i>nām</i> , पदार्थ <i>padārth</i> .
Assault,	हमला m. <i>hamlā</i> .
„ criminal,	मार पीठ <i>mār pīṭh</i> .
„ petty,	छोटा हमला <i>chhoṭā hamlā</i> .
Assessment,	जमाबन्दी <i>jamābandī</i> .
Assets,	जमा m. <i>jamā</i> .
Assizes,	कचहरी f. <i>kachahrī</i> , अदालत f. <i>‘adālat</i> .
Attestation,	शहादत f. <i>shahādat</i> .
Attorney,	वकील m. <i>wakīl</i> .
„ at law,	अदालत का वकील <i>‘adālat kā wakīl</i> .
„ power of,	मुखतारनाम <i>mukhtār-nāma</i> , सनद <i>sanad</i> .
Auction sale,	नीलाम m. <i>nīlām</i> .
Audit,	जांचना <i>jāñchnā</i> , मुहासिब ले. <i>muhāsiba l</i> .
Auditor,	मुहासिब m. <i>muhāsiba</i> .
Authentic,	सच्चा <i>sachchā</i> , प्रमाणिक <i>pramāṇik</i> .
Authority,	हुकूमत f. <i>hukūmat</i> , सरदारी f. <i>sardārī</i> .
Average,	बीच का लेखा <i>bīch kā lekhā</i> .
Award,	पंचायती f. <i>pañchāyatī</i> , फतवा m. <i>fatwā</i> .
Bail,	बन्धक f. <i>bandhak</i> , जमनि f. <i>jamni</i> .
Bail-bond,	जमानत नाम <i>jamānat-nām</i> .

Bailiff,	चप्रासी m. <i>chaprāsī</i> , सजावल m. <i>sajāwal</i> .
Balance (accounts),	बाकी f. <i>bākī</i> .
Bank,	बन्क f. <i>bank</i> , कोठी f. <i>koṭhī</i> .
„ -bill,	हुण्डी f. <i>huṇḍī</i> .
Banker,	महाजन m. <i>mahājan</i> .
Bankrupt,	देवालिया m. <i>dewāliyā</i> .
Bankruptcy,	देवाला m. <i>dewālā</i> , नादारी f. <i>nādārī</i> .
Bench,	कचहरी f. <i>kachahrī</i> , अदालत f. <i>‘adālat</i> .
Bequest,	हिब m. <i>hiba</i> , सनकल्प m. <i>sankalpa</i> .
Bill,	हुण्डी f. <i>huṇḍī</i> , लेख m. <i>lekha</i> .
Bona fide,	Use the Latin words ; in Urdū it is <i>haqīqat men</i> .
Bond (deed),	तमस्सुक m. <i>tamassuk</i> .
Bonded goods,	माल फरीद <i>māl pharīd</i> .
„ warehouse,	हुकूमत कोठी <i>hukūmat koṭhī</i> .
Breach of contract,	अहद शुक्नी <i>‘ahad śuknī</i> .
„ peace,	फसाद <i>fasād</i> , दंगा <i>daṅgā</i> .
„ trust,	खियानत <i>khiyānat</i> .
Bribe,	मुंह भरी f. <i>munh bharī</i> , रिशवत f. <i>rishwat</i> .
Broker,	अदतिया m. <i>aṛhatiyā</i> .
Brokerage,	अदत f. <i>aṛhat</i> .
Buggary.	See Sodomy.
Burglar,	सेन्धचोर m. <i>sendh-chor</i> .
Burglary,	सेन्ध m. <i>sendh</i> , सेन्धचोरी f. <i>sendh-chorī</i> .
Business,	काम काज m. <i>kām kāj</i> .
Capital,	पुंजी f. <i>punjī</i> .

Cargo,	माल बर जहाज <i>māl bar-jahāj</i> .
Case,	मुआमला <i>m. mu'āmalā</i> .
„ the merits of,	भलाबुरा <i>bhalā-burā</i> .
Cent., per,	सैकड़ा <i>saikṛā</i> .
Certificate,	पत्र <i>m. patra</i> , सनद <i>m. sanad</i> .
„ birth,	जनमपत्र <i>janampatra</i> .
„ death,	मरणपत्र <i>maranpatra</i> .
Cheat,	ठगना <i>m. thagnā</i> .
Cheque,	हुण्डी <i>f. huṇḍī</i> .
Civil. See Court.	
Claim,	दाया <i>m. dāyā</i> , दख्वा <i>m. da'wā</i> .
Claimant,	बादी <i>m. bādī</i> , दख्वादार <i>m. da'wādār</i> .
Clerical error,	कातिब की घलती <i>kātib kī ghalatī</i> .
Client,	आसामी <i>m. āsāmī</i> , मुनीब <i>m. munīb</i> .
Clue,	पता <i>m. patā</i> , सुराघ <i>m. surāgh</i> .
Collect, to,	एकठा क. <i>ekathān k.</i> , जमा क. <i>jamā k.</i>
Collector,	बतोड़ू <i>m. batorū</i> , उगाहनेहारा <i>m. ugāhne-hārā</i> .
Collusion,	साजिश <i>f. sājish</i> , जोगसंजोग <i>jogsan̄jog</i> .
Commissary,	करोरा <i>m. karorā</i> .
Commission,	अदत <i>f. arhat</i> .
Commit in custody,	हवालात में दे. <i>hawālāt men d.</i> , बन्द क. <i>band k.</i>
„ for trial,	दौर सुपर्द क. <i>daura supard k.</i>
Company,	कम्पनी <i>kampanī</i> , जमाअत कोठी <i>jamā'at koḥī</i> .

Compensation,	बदला m. <i>badlā</i> .
Complainant,	नालिशी m. <i>nālīshī</i> .
Complaint,	नालिश f. <i>nālīsh</i> .
Compromise,	मुसालह m. <i>musālaha</i> .
Conclusion of sale,	खतम नीलाम <i>khatam nīlām</i> .
Conditional,	शरती <i>shartī</i> .
Confession,	इक़रार m. <i>ikrār</i> , कहा m. <i>kahā</i> .
Consent,	रज़ा <i>rajā</i> .
„ free,	रज़ामन्दी <i>rajāmandī</i> .
Consignment,	माल जो अढ़ती को भेजा जावे <i>māl jo aṛhatī ko bhejā jāwe</i> .
Conspiracy,	बन्दिश f. <i>bandīsh</i> .
Constable,	थानदार m. <i>thānadār</i> .
Contempt of Court,	गुस्तखी f. <i>gustakhī</i> .
Contract,	चुक्ती f. <i>chuktī</i> .
Contractor,	ठीकेदार m. <i>thīkedār</i> .
Copartner,	शरीक m. <i>śarīk</i> .
Coroner,	ढूँढनेहार <i>dhūndhnehār</i> .
Cost,	मोल m. <i>mol</i> .
„ of suit,	अदालत का ख़रच <i>‘adālat kā kharch</i> .
Counsel,	वकील <i>wakīl</i> .
Counterclaim,	ऊल्टी दावी <i>ūltī dāwī</i> .
Convict,	गुनाहगार <i>gunāhgār</i> , बन्धूआ <i>bandhū,ā</i> .
„ to,	गुनाह साबित क. <i>gunāh sābit k.</i>
Court, civil,	देवानी f. <i>devānī</i> .
„ criminal,	फौजदारी f. <i>faujdārī</i> .

Credit (in account)	मुजरा m. <i>mujrā</i> .
Creditor,	चृणदेनेवाला <i>ṛiṇdenewālā</i> , धनी <i>dhanī</i> .
Cross-examine,	सवाल क. <i>sawāl k.</i>
„ -examination,	सवाल दर सवाल <i>sawāl dar sawāl</i> .
Custody. See	Gaol.
Custom (duty),	महसूल m. <i>mahsūl</i> .
Customary,	रस्ती f. <i>rastī</i> .
Custom House,	परमित (i.e. permit) घर <i>parmit-ghar</i> , चबूत्र m. <i>chabūtra</i> .
Date,	तारीख f. <i>tārīkh</i> .
Day-book,	रोजनाम m. <i>roj-nāma</i> .
Death,	मौत f. <i>maut</i> , मरण m. <i>maraṇ</i> .
„ accidental,	मर्ग इत्तिफ़ाकी <i>marg ittīfakī</i> .
„ sentence of,	मरण के वाक्य <i>maraṇ ke vākya</i> .
Debit,	खर्च m. <i>kharch</i> .
Debt,	खर्च m. <i>kharch</i> .
Debtor,	देनदार m. <i>dendār</i> .
Decision,	फैसला m. <i>faislā</i> .
„ final,	पूरा फैसला <i>pūrā faislā</i> .
Decree,	हुकम m. <i>hukm</i> , डेक्री <i>ḍekrī</i> .
Defalcation,	हिसाब में फ़र्क <i>hisāb men fark</i> .
Defamation,	बदनामी f. <i>badnāmī</i> .
Defame,	बदनाम क. <i>badnām k.</i>
Default,	खता m. <i>khatā</i> .
Defaulter,	गुनहकार m. <i>gunahkār</i> .
Defect,	चूक m. <i>chūk</i> , कुसूर m. <i>kusūr</i> .

Defence,	जवाब m. <i>jawāb</i> .
Defendant,	आसामी m. <i>āsāmī</i> .
Defender,	जवाबदेनेवाला m. <i>jawāb-denewālā</i> .
Deficit,	टोटा m. <i>ṭoṭā</i> .
Demand,	दञ्जवा m. <i>da'wā</i> .
Demurrage,	खिसारा f. <i>khisārā</i> , गहरी f. <i>gaharī</i> .
Deponent,	गवाह m. <i>gawāh</i> , शाहिद m. <i>shāhid</i> .
Deposition,	जबानबन्दी f. <i>jabān-bandī</i> , शहादत f. <i>shahādat</i> .
Discharge,	छुट्टी f. <i>chhutṭī</i> , छुटकारा m. <i>chhutkāra</i> .
„ from liability,	जवाबदिही से छुटना <i>jawāb-dihī se chhutnā</i> .
„ from obligation,	साफ़ीनाम <i>sāphī-nām</i> .
Disclaim,	त्यग क. <i>tyag k.</i> , इंकार क. <i>inkār k.</i>
Discount,	मिट्टी काट का रुपिया दे. <i>mittī kāt kā rupiyā d.</i>
Dividend,	बख़रा <i>bakharā</i> , बांट <i>bānt</i> .
Document,	कागज m. <i>kāghaj</i> , सनद m. <i>sanad</i> .
Donor,	देनेवाला m. <i>denewālā</i> .
Draft,	हुण्डी f. <i>hunḍī</i> .
Drawer of a cheque,	हुण्डी लिखनेवाला <i>hunḍī likhnewālā</i> .
Drunkenness,	मतवालापन m. <i>matwālāpan</i> .
Due,	देना <i>denā</i> .
Duplicate,	दूसरी नकल <i>dūsarī nakal</i> .
Duty,	महसूल m. <i>mahsūl</i> .
Earnest money,	साई f. <i>sā'ī</i> .

Effects,	माल m. <i>māl</i> .
Embargo,	जहाज़ के चलने की सरकारी मनहाई <i>jahāj ke chalne kī sarkārī manhāī</i> .
Embezzlement,	तहवील का तोड़ाओ m. <i>tahwīl kā torāo</i> , चोरी f. <i>chorī</i> .
Endorse,	पुस्त पर लिखना <i>pusht par likhnā</i> .
Entry,	दाखिल m. <i>dākhil</i> .
Error,	घलती f. <i>ghaltī</i> , भूल m. <i>bhūl</i> , चूक m. <i>chūk</i> .
Errors excepted,	भूल चूक छोड़के <i>bhūl chūk chhoṛke</i> .
Estate,	माल m. <i>māl</i> .
Estimate,	दानबन्दी f. <i>dānabandī</i> , तकदमा m. <i>tak-damā</i> .
Evidence,	गवाही f. <i>gawāhī</i> .
„ to give,	गवाही दे. <i>gawāhī denā</i> .
Examine accounts,	हिसाब मिलाना <i>hisāb milānā</i> .
Exchange,	अदली बदली f. <i>adlī-badlī</i> .
„ rate of,	हुण्डी का भाओ <i>huṇḍī kā bhāo</i> .
Exchequer,	भण्डार m. <i>bhaṇḍār</i> .
Execution (capital punishment),	गरदन मरना <i>gardan marnā</i> , फाँसी f. <i>phāṁsī</i> .
„ (performance)	अमल m. <i>‘amal</i> .
Executor,	वसी m. <i>wasī</i> .
Ex parte	(use the Latin) ; एक तरफ़ी <i>ek tarafī</i> .
„ statement,	एक तरफ़ी बयान m. <i>ek tarafī bayān</i> .
Expenses (in a law-suit),	खर्चा m. <i>kharchā</i> .

Export,	रवानगी f. <i>rawāngī</i> .
Fail. See Bankrupt ;	कम हो. <i>kam honā</i> .
Failure. See Bankruptcy.	
Falsification,	साखतगी f. <i>sākhṭagī</i> .
Fees,	खर्च m. <i>kharch</i> , सक्काकी f. <i>sakkākī</i> .
File (of legal papers),	नथी f. <i>nathī</i> .
Finances,	आमदनी f. <i>āmdanī</i> , पैदावारी f. <i>paidā-wārī</i> .
Fine,	डाण्ड m. <i>ḍāṇḍ</i> , जरीमान m. <i>jarīmāna</i> .
Firm,	सौदागरा m. <i>saudāgrā</i> , कोठी f. <i>koṭhī</i> .
Flaw,	अइब m. 'a'ib, दोख m. <i>dokh</i> .
Forger,	जखलसाज m. <i>ja'l-sāj</i> .
Forgery,	जखलसाजी f. <i>ja'l-sājī</i> .
Fraud,	दघा m. <i>daghā</i> , छाल m. <i>chhāl</i> .
Fraudulent,	दघाबाज <i>daghābāj</i> .
Gallows,	फांसी काट <i>phānsī kāt</i> , फांसी की लकड़ी <i>phānsī kī lakṛī</i> .
Gambler,	जुवारी m. <i>juwārī</i> .
Gambling-house,	जूखाना m. <i>jū, e-khānā</i> .
Gaol,	जेल m. <i>jel</i> , बन्दीखाना m. <i>bandī-khānā</i> .
,, delivery,	बन्दखलासी f. <i>bandkhalāsī</i> .
Gross receipts,	कच्ची आमदनी f. <i>kachchī āmdanī</i> .
Guarantee,	जिम्मा m. <i>jimmā</i> .
Guarantor,	सालिस m. <i>sālis</i> , जिम्माकार m. <i>jimmakār</i> .
Guard,	पहरा m. <i>paharā</i> , चौकीदार m. <i>chaukī-dār</i> .

Guilt,	गुनाह m. <i>gunāh</i> , दोख m. <i>dokh</i> .
Guilty,	गुनाहगार m. <i>gunāhgār</i> , जुर्म m. <i>jurm</i> .
„ to plead,	जुर्म कबूल क. <i>jurm kabūl k</i> .
„ to plead not,	जुर्म से मुनकिर हो. <i>jurm se munkir honā</i> .
Handcuffs,	हाथकड़ी f. <i>hāth-karī</i> .
Harbouring,	बदमन्नाश जगह दे. <i>badma'āsh jagah d</i> .
Harbour Master,	शाहबन्दर m. <i>shāh-bandar</i> .
Hire,	भाड़ा m. <i>bhārā</i> .
Homicide,	मरदुमकुश m. <i>mardum-kush</i> .
„ (the act)	मरदुमकुशी f. <i>mardum-kushī</i> .
House-breaker,	सेन्धचोर m. <i>sendh-chor</i> .
Illegal,	कूपथी <i>kūpathī</i> , नादुरुस्त <i>nā-durust</i> .
Imprisonment,	बन्द m. <i>band</i> .
„ with hard labour,	दुःखबन्दी f. <i>duḥkh-bandī</i> .
Incendiary,	आग लगानेवाला <i>āg lagānewālā</i> .
Information,	खबर m. <i>khavar</i> .
In propria persona,	आपही आप <i>āp-hī āp</i> .
Inquest,	दूधमाल m. <i>dhūṇḍh-māl</i> .
Insolvency.	<i>See Bankruptcy.</i>
Insolvent.	<i>See Bankrupt.</i>
Instalment,	बिहरी f. <i>biharī</i> .
Insurance,	बिमा m. <i>bimā</i> .
„ agent,	बिमावाला m. <i>bimāwālā</i> .
„ policy,	बिमाई चिट्ठी f. <i>bimā'ī chitṭhī</i> .

Interdict,	मना m. <i>manā</i> .
Interest,	सूद m. <i>sūd</i> , सूदी <i>sūdī</i> .
„ compound,	सूद का सूद <i>sūd kā sūd</i> , सूद दर सूद <i>sūd dar sūd</i> .
Interpreter,	दुभाषिया m. <i>dubhāshiyā</i> , तरजुमान m. <i>tarjumān</i> .
Invest,	सरफ़ क. <i>saraph k.</i> , जमअ क. <i>jama' k.</i>
Investment,	सरफ़ m. <i>saraph</i> , जमअ f. <i>jama'.</i>
Invoice,	बीजक m. <i>bījāk</i> .
Jail. See Gaol.	
Jailer,	दारोगा m. <i>dārogā</i> , निगाहबान m. <i>nigāh- bān</i> .
Joint stock	हिस्सदारी माल m. <i>hissadārī māl</i> .
Judge,	हाकिम m. <i>hākīm</i> , न्यायक m. <i>nyāyak</i> .
„ Puisne (the words <i>Judge</i> and <i>Puisne Judge</i> are in common use).	
Judicial proceedings,	रुबकारी अदालत f. <i>rū-ba-kārī 'adālat</i> .
Jurisdiction,	हकूमत f. <i>hakūmat</i> .
Jury,	जूरि f. <i>jūri</i> , पंचायत <i>panchāyat</i> .
„ -man,	पंचायती m. <i>panchāyatī</i> .
Justice, Chief (the English words are frequently used),	बड़ा हाकिम <i>barā hākīm</i> .
„ of the Peace,	काज़ी m. <i>kāzī</i> .
Kidnap,	ले भगना <i>le bhagnā</i> .
Larceny,	चोरी f. <i>chorī</i> .

Law,	अदालत m. 'adālat.
„ -suit,	मुकद्दमा m. mukaddamā.
Lawyer,	वकील m. wakīl.
Lease,	पट्टा m. paṭṭā.
Leave,	छुट्टी f. chhuṭṭī.
„ without,	बिनछुट्टी bin-chhuṭṭī.
Ledger,	खाता बही f. khātā-bahī.
Legacy,	हिब m. hiba, वसीयत f. wasīyat.
Legal,	मुवाफिक muwāphik, दुरुस्त durust.
Legality,	जवाज m. jawāj.
Legislator,	सरकार m. sarkār.
Letters patent,	परवान m. parwān, सनद f. sanad.
Liabilities,	नुकसान m. nuksān.
Libel,	गिल m. gila, बुहतान m. buhtān.
Licence,	परवान m. parwān, सनद f. sanad, चिट्ठी f. chitṭhī.
„ to sell,	बेचने का ठिका bechne kā ṭhikā.
Life insurance.	See Insurance.
Life sentence,	जीवनकाल का फ़ैसला jīwan-kāl kā phaislā.
Liquidate,	अदा क. adā k.
Liquidation,	अदा m. adā.
Litigation,	मुकद्दमा m. mukaddamā.
Loan,	उधार m. udhār.
Loss,	नुकसान m. nuksān.
„ Profit and,	जबर नुकसान jabar nuksān.

Mace,	चोबदस्ती f. <i>chobdastī</i> .
„ -bearer,	चोबदार m. <i>chobdār</i> .
Magistrate,	हाकिम m. <i>hākīm</i> .
„ Clerk to,	लेखक m. <i>lekhak</i> .
Malpractice,	बदतारकी f. <i>bad-tārki</i> .
Manslaughter,	मरदुमकुशी f. <i>mardum-kushī</i> .
Margin,	किनार m. <i>kinār</i> .
Market,	बाजार m. <i>bājār</i> .
„ -price,	निख m. <i>nirakh</i> , भाञ्चो m. <i>bhāṇṇo</i> .
Measure,	तौल m. <i>taul</i> , माप m. <i>māp</i> , पमान m. <i>pamān</i> , कट्टा m. <i>kaṭṭā</i> .
„ fair,	सच्चा तौल <i>sachchā taul</i> .
„ false,	झूठा तौल <i>jhūṭhā taul</i> .
Minimum,	कम से कम <i>kam se kam</i> .
Mortgage,	गिरवी f. <i>girwī</i> .
„ conditional,	शरती गिरवी <i>shartī girwī</i> .
„ deed of,	गिरवी नाम m. <i>girwī-nāma</i> .
Mortgagee,	चूखडार m. <i>chūḍār</i> , मुरतहिन m. <i>mur-tahin</i> .
Mortgagor,	राहिन m. <i>rāhin</i> , गिरवीदार m. <i>girwīdār</i> .
Municipal,	शहरी f. <i>shaharī</i> .
Murder,	हत्या f. <i>hatyā</i> , खून m. <i>khūn</i> .
Murderer,	हत्यारी f. <i>hatyārī</i> , खूनी m. <i>khūnī</i> .
Negotiate,	मुआमल क. <i>mu‘āmal k.</i> , बातचित क. <i>bāt-chit k.</i>
Negotiation,	मुआमल m. <i>mu‘āmal</i> , बातचित f. <i>bāt-chit</i> .

Net,	निट m. <i>niṭ</i> , निरा m. <i>nirā</i> .
„ proceeds,	पक्का पैदाइश <i>pakkā paidāish</i> .
„ produce,	पक्की निकासी <i>pakkī nikāsī</i> .
Non compos,	ख़बत <i>khabt</i> .
Non est inventus,	रूपोश <i>rū-posh</i> .
Non suit,	खारिज m. <i>khārij</i> .
Notary,	सक्काक m. <i>sakkāk</i> , वकील m. <i>wakīl</i> .
„ Public,	दबीर m. <i>dabīr</i> .
Note (a bill),	सौदापत्तर m. <i>saudā-pattar</i> .
„ fraudulent,	खोटा चिट्ठी <i>khoṭā chitṭhī</i> .
„ promissory,	तमस्सुक m. <i>tamassuk</i> .
„ (memo),	याददाश्त f. <i>yād-dāshṭ</i> .
Oath,	क़सम f. <i>kasam</i> .
Offence,	जुर्म m. <i>jurm</i> , गुनाह m. <i>gunāh</i> .
Offender,	गुनाहगार m. <i>gunāh-gār</i> .
Office,	दफ़तरख़ान m. <i>daftar-khāna</i> .
Officer,	सरदार m. <i>sardār</i> , धड़ेदार m. <i>dhaṛedār</i> .
„ Police,	चौकीदार m. <i>chaukīdār</i> .
„ Customs,	परमिटवाला m. <i>parmiṭwālā</i> .
„ of a village,	हालदार m. <i>hāldār</i> .
Order,	हुकम m. <i>hukm</i> .
Ordinance,	कानून m. <i>kānūn</i> , दस्तूर m. <i>dastūr</i> .
Overcharge,	भरना <i>bharnā</i> , ज़ियाद <i>ziyāda</i> , तलबी क. <i>talabī k.</i>
Overdraw,	अपने जमअ से और हुख़्दी क. <i>apne jama' se aur huṇḍī k.</i>

Overseer,	साहिब m. <i>sāhib</i> (frequently used), निगाहबान m. <i>nigāh-bān</i> .
Par,	बराबरी f. <i>barābarī</i> .
„ above,	बढ़ती f. <i>barhtī</i> .
„ below,	कमती f. <i>kamtī</i> .
Pardon,	क्षमा m. <i>kshamā</i> , मुझाफ़ m. <i>mu'āf</i> .
„ free,	निर्वन्ध m. <i>nirbandh</i> .
Partner,	शरीक m. <i>sharīk</i> .
Partnership,	शराकत m. <i>sharākat</i> .
„ deed of,	शराकतनाम m. <i>sharākat-nāma</i> .
Party,	आदमी m. <i>ādmī</i> ; (in a law-suit) फरीक m. <i>pharīk</i> .
Pawn (pledge),	गिरवी f. <i>girwī</i> .
Pawnbroker,	बन्धकी m. <i>bandhakī</i> .
Payable,	देना <i>denā</i> .
„ at sight,	दरशनी <i>darśanī</i> .
Payee,	पानेवाला m. <i>pānewālā</i> .
Payer,	देनेवाला m. <i>denewālā</i> .
Percentage,	सैकड़ा m. <i>saikrā</i> .
Perjury,	झूठी क़सम f. <i>jhūṭhī k̄asam</i> .
„ to commit,	झूठी क़सम खाना <i>jhūṭhī k̄asam khānā</i> .
Petition,	बिनती f. <i>bintī</i> .
Pickpocket,	चोर m. <i>chor</i> , जेबकत्रा m. <i>jeb-katrā</i> .
Piecework,	ठीका m. <i>ṭhīkā</i> .
Plaint,	दख़वी f. <i>da'wī</i> , नाला m. <i>nālā</i> .
Plaintiff,	मुद्दअई f. <i>mudda'ī</i> , नालिश़ी m. <i>nālīshī</i> .

Plea,	बात f. <i>bāt</i> , उज़र m. <i>uzr</i> .
Plead,	सवाली क. <i>sawālī k.</i> , जवाब क. <i>jawāb k.</i>
Porterage,	मजदूरी f. <i>majdūrī</i> .
Postpone,	पीछे दे. <i>pīchhe d.</i>
Practice,	दस्तूर m. <i>dastūr</i> .
Principal (capital),	पुंजी f. <i>punjī</i> , अस्ल f. <i>asl</i> .
Property,	माल m. <i>māl</i> .
Proviso,	शरत f. <i>sharat</i> .
Provost,	कोटवाल m. <i>koṭwāl</i> , हाकिम m. <i>hākīm</i> .
Purchase,	सौदा m. <i>saudā</i> , मोल m. <i>mol</i> ; (verb) मोल ले. <i>mol l.</i>
Purchaser,	खरीददार m. <i>kharīddār</i> .
Quash,	दबाना <i>dabānā</i> , बातिल क. <i>bātil k.</i>
Quota,	हिस्सा m. <i>hissā</i> .
Rape,	जिनाबजबर f. <i>jīnā-ba-jabar</i> .
Rate,	दर m. <i>dar</i> , मोल m. <i>mol</i> .
Ratify,	ठीक क. <i>thīk k.</i>
Readjustment,	नया बन्दोबस्त m. <i>nayā band-o-bast</i> .
Rebut,	रदद क. <i>radd k.</i>
Receipt,	रसीद f. <i>rasīd</i> .
Record,	बही f. <i>bahī</i> .
Records,	कायज़ात f. <i>kāghazāt</i> .
Recorder,	दफ़तर m. <i>daftar</i> , नबोस m. <i>nabīs</i> .
Record-keeper,	दफ़तारी m. <i>daftārī</i> .
Reimburse,	फेर दे. <i>pher d.</i>
Remission,	छूट m. <i>chhūt</i> .

Remittance,	हुण्डी f. <i>huṇḍī</i> .
Remuneration,	भर बदला m. <i>bhar badlā</i> .
Repeal,	रदद m. <i>radd</i> , त्याग m. <i>tyāg</i> , तरदीद m. <i>tardīd</i> .
Reprieve,	मुहलत दे. <i>muhalat d.</i>
Revenue,	मालगुजारी f. <i>mālgujārī</i> .
„ Collector,	तहसीलदार m. <i>tahsīldār</i> .
Reverse,	उलटा m. <i>ultā</i> .
Riot,	धूमधाम f. <i>dhūmdhām</i> , दंगा m. <i>daṅgā</i> .
Robber,	चोर m. <i>chor</i> , डकैत m. <i>ḍakait</i> , ठग m. <i>ṭhag</i> .
Robbery,	चोरी f. <i>chorī</i> , डाका m. <i>ḍākā</i> , ठगाई f.
Sale,	बिक्री f. <i>bikrī</i> .
Sample,	नमूना m. <i>namūnā</i> .
Scales and weights,	कांटा m. <i>kāṇṭā</i> , तराजू m. <i>tarājū</i> , बटखरा m. <i>baṭkharā</i> .
Schedule,	दफ्तर m. <i>daftar</i> , फिरिस्त f. <i>phirist</i> .
Seal,	छाप m. <i>chhāp</i> , मुहर m. <i>muhar</i> .
Sentence,	फैसलनाम <i>faisla-nāma</i> , फैसला m. <i>faislā</i> .
Session,	बैठक m. <i>baiṭhak</i> .
Sessions,	दौर m. <i>daura</i> .
„ Petty,	छोटा दौर m. <i>chhotā daura</i> .
Settlement,	बन्दोबस्त m. <i>band-o-bast</i> .
Share,	हिस्सा m. <i>hissā</i> .
Shareholder,	हिस्सादार m. <i>hissādār</i> .
Sign,	} दस्तखत m. <i>dast-khatt</i> , चिन्ह m. <i>chinha</i> ,
Signature,	

Smuggle,	महमूल मारना <i>mahsūl mārṇā.</i>
Smuggler,	चौकी मार <i>m. chaukī-mār.</i>
Sodomy,	लौंछाबाज़ी <i>f. laundā-bāzī.</i>
Solicitor,	मुख्तार <i>m. mukhtār.</i>
Solvent,	मालदार <i>māldār.</i>
Splitting of claims,	तकसीम दअवा <i>taksīm da'wā.</i>
Stealing,	चोर <i>m. chor.</i>
Stock, capital,	मूल <i>m. mūl</i> , पूंजी <i>f. pūnjī</i> , माय <i>m. māya</i> , सरमाय <i>m. sarmāya.</i>
,, common,	पंचों का माल <i>m. panchon kā māl.</i>
Sub-pœna,	तलबनाम <i>m. talab-nāma.</i>
Suicide,	खूदकुशी <i>f. khūd-kushī.</i>
Suit-at-law,	दअवी <i>f. da'wī.</i>
Summons,	“समन <i>saman</i> ,” तलब <i>m. talab.</i>
Supercargo,	चढ़नदार <i>m. charhandār.</i>
Supreme Court,	बादशाही अदालत <i>f. bādshāhī 'adālat.</i>
Surplus,	फ़ाज़िल <i>f. fāzil</i> , बचा <i>bachā</i> , बढ़ती <i>barhtī.</i>
Swindle,	उचक्कापना <i>m. uchakkāpanā</i> ; (verb) दाब ले. <i>dāb lenā.</i>
Swindler,	उचक्का <i>m. uchakkā.</i>
Task, Taskwork,	ठीका <i>m. thīkā.</i>
Tax,	महमूल <i>m. mahsūl.</i>
Tenant,	किरायदार <i>m. kirāyadār.</i>
Title,	नाम <i>m. nām</i> , हक़क <i>m. hakḥ</i> , पद <i>m. pad.</i>
Trade,	सौदागरी <i>f. saudāgarī</i> , लेनदेन <i>m. lena- dena</i> , कारबार <i>m. kār-bār.</i>

Transaction,	मुअमला m. <i>mu'āmlā</i> .
Trial,	तजवीज m. <i>tajwīj</i> , परीक्षा f. <i>parīkshā</i> .
Tribunal,	मसनद f. <i>masnad</i> , मसनदइ अदालत <i>masnad-i-'adālat</i> .
Trust,	ईतिबार m. <i>i'tibār</i> .
Trustee,	आमानतदार m. <i>āmānat-dār</i> .
Undersigned,	दस्तखती m. <i>dastkhatī</i> .
Underwriter,	बिमावाला m. <i>bimāwālā</i> .
Usage,	रीत f. <i>rīt</i> , चलन m. <i>chalan</i> .
Usufruct,	वासिलात f. <i>wāsilāt</i> .
Usurer,	सूदखोर m. <i>sūdkhor</i> , व्याजी m. <i>vyājī</i> .
Usury,	सूदखोरी f. <i>sūdkhorī</i> .
Valuation,	तखमीन m. <i>takhmīn</i> .
Valuator,	तखमीनदार m. <i>takhmīndār</i> .
Value,	कीमत f. <i>kīmat</i> , मोल m. <i>mol</i> .
Vendor,	बेचनेवाला m. <i>bechnewālā</i> .
Vendue,	बिक्री f. <i>bikrī</i> .
Verdict,	फतवा m. <i>fatwā</i> .
Voucher,	सनद f. <i>sanad</i> .
Wager,	होड़ f. <i>hor</i> .
Wages,	तलब m. <i>talab</i> .
Warrant,	हुकमनाम m. <i>hukm-nāma</i> .
Wholesale,	थोकबिक्री f. <i>thok-bikrī</i> .
Witness,	गवाही f. <i>gawāhī</i> .
Writ,	परवान m. <i>parwāna</i> , दस्तक m. <i>dastak</i> .

VOCABULARY III.

FOR INTERPRETERS, THE MEDICAL PROFESSION,
DISPENSERS, AND NURSES.

Abdomen,	पेट m. <i>peṭ</i> .
Abscess,	बालतोड़ m. <i>bāl-toṛ</i> .
Ache,	दर्द m. <i>dard</i> .
Ague,	जूड़ी f. <i>jūrī</i> , ठण्डी तप f. <i>ṭhaṇḍī tap</i> .
Aloes (the drug),	मुसब्बर m. <i>musabbar</i> .
Ani procidentia,	कानच निकलना <i>kānach nikalnā</i> .
Aniseed,	सौंफ f. <i>saunf</i> .
Ankle,	गट्टा m. <i>gaṭṭā</i> , टकना m. <i>ṭaknā</i> .
Antimony (black),	सुर्मा m. <i>surmā</i> .
Anus,	गाख f. <i>gāṇḍ</i> , मार्ग m. <i>mārg</i> .
Apoplexy,	सकता m. <i>saktā</i> , अर्धाङ्ग m. <i>ardhāṅg</i> .
Aqua fortis,	तेजाब m. <i>tez-āb</i> .
Aqua vitæ,	गुलि गुलाब m. <i>guli gulāb</i> .
Arm,	बांह f. <i>bānh</i> ; from the shoulder to elbow, भुज m. <i>bhuj</i> ; from elbow to wrist, पहुंचा m. <i>pahunchā</i> .
Arm-pit,	कखरी f. <i>kakhrī</i> .
Arsenic,	हरिताल m. <i>haritāl</i> .
Artery,	रग m. <i>rag</i> .

Asafoetida,	हिंगु m. <i>hingu</i> .
Asthma,	साँक m. <i>sāṅk</i> , दमा m. <i>damā</i> .
Back,	पीठ m. <i>pīṭh</i> .
Balsam,	बलसान m. <i>balsān</i> .
Barrenness,	बांझ m. <i>bāñjh</i> , बांझपन m. <i>bāñhpan</i> .
Beard,	दाढ़ी f. <i>dāṛhī</i> .
Belly. See Abdomen.	
Bile,	पित्त m. <i>pit</i> , सफ़रा m. <i>safrā</i> .
Bleed,	लोहू ले. <i>lohū l</i> .
Bleeding of the nose,	नकसीर फूटना <i>naksīr phūṭnā</i> .
Blind,	अन्धा m. <i>andhā</i> .
Blister,	फोला m. <i>pholā</i> .
Blood,	लोहू m. <i>lohū</i> .
Bloodshot eyes,	लाल आँख m. <i>lāl āṅkh</i> .
Blood-vessel,	रग m. <i>rag</i> .
Bloody flux,	लोहू का वेग m. <i>lohū kā vega</i> , अतिसार m. <i>atisār</i> ; लोहू बैठना <i>lohū baithnā</i> = to pass blood.
Boil,	फोड़ा m. <i>phorā</i> .
Bone,	हड्डी f. <i>haḍḍī</i> .
Brain,	भेजा m. <i>bhejā</i> , गद्द m. <i>gad</i> .
,, fever,	सर्सेम m. <i>sarsām</i> .
Breast,	छाती f. <i>chhātī</i> .
Breath,	साँस m. <i>sāṅs</i> , दम m. <i>dam</i> .
Bubby,	चूँची f. (dug) <i>chūnchī</i> , छाती f. <i>chhātī</i> .
Bubo,	बाघी f. <i>bāghī</i> , बाव f. <i>bāw</i> .

Burn,	जले <i>jale</i> .
Buttock,	चुतर m. <i>chutar</i> .
Calf (of the leg),	पिशडली f. <i>piṇḍalī</i> .
Camomile,	बाबूना m. <i>bābūna</i> .
Camphor,	कपूर m. <i>kapūr</i> .
Cancer,	नाशर m. <i>nāshar</i> , चट m. <i>chat</i> , बन्दर- खत्त m. <i>bandar-khatt</i> .
Canker,	मंगरमार m. <i>mangarmār</i> , विकार m. <i>vikār</i> .
Carbonate of potash,	झाड़ का निमक m. <i>jhār kā nimak</i> .
„ soda,	सर्जिका f. <i>sarjjikā</i> , सज्जी मिट्टी f. <i>sajjī</i> <i>mittī</i> .
Carbuncle,	मुहासा m. <i>muhāsā</i> .
Cassia,	तेज m. <i>tej</i> .
Castor-oil,	रेखडी का तेल m. <i>reṇḍī kā tel</i> .
Cataract,	मोतियाविन्द m. <i>motiyāvind</i> .
Catarrh,	सरदी ठण्ड f. <i>sardī ṭhaṇḍ</i> .
Catechu,	काथ m. <i>kāth</i> .
Cheek,	गाल m. <i>gāl</i> .
Chest,	छाती f. <i>chhātī</i> .
Chicken-pox,	मोतिया m. <i>motiyā</i> ; also सीतली <i>sītalī</i> .*
Chin,	ठुड्डी f. <i>ṭhudḍī</i> .
Chloride of soda,	सम्भर m. <i>sambhar</i> .
Cholera,	सीतरस m. <i>sītaras</i> .

* Sītalā is the goddess who presides over small-pox.

Cinnamon,	दारचीनी f. <i>dārchīnī</i> .
Cold,	सरदी ठण्ड f. <i>sardī thaṇḍ</i> .
Colic,	बावगोला m. <i>bāvgolā</i> , वावसुल m. <i>vavsul</i> .
Collar-bone,	हंसली f. <i>han̄slī</i> .
Colocynth,	इन्द्रायन f. <i>indrāyan</i> .
Consumption,	छई f. <i>chhaī</i> , सिल्ल m. <i>silla</i> .
Convulsion,	मरोड़ m. <i>maror</i> , चिहोंक m. <i>chihonk</i> , बाई f. <i>bāī</i> .
Costiveness,	बन्धा m. <i>bandhā</i> , कवज m. <i>kavaj</i> .
Cough,	खोखी f. <i>khokhī</i> , खांसी f. <i>khānsī</i> .
„ whooping-	डब्बा m. <i>ḍabbā</i> , थधड़ा m. <i>thadhṛā</i> .
Cow-pox,	गोटी f. <i>goṭī</i> , गोथन सीतला f. <i>gothan</i> <i>sitalā</i> .
Cramp,	अकड़बाई f. <i>akarḍbāī</i> .
Croup,	सीका m. <i>sīkā</i> , दुमगज़ m. <i>dumgaz</i> .
Crown (of the head),	खोपड़ी f. <i>khoprī</i> .
Cut,	चीरा m. <i>chīrā</i> .
Deafness,	बहिराई f. <i>bahirāī</i> .
Diabetes,	मधूपृम्या m. <i>madhūpṛimyā</i> .
Diaphoretic,	पसीन निकलनेवाला <i>pasīna nikalnevālā</i> .
Diarrhoea,	दस्त m. <i>dast</i> , संग्रहणी f. <i>saṅgrahanī</i> .
Disease,	बीमारी f. <i>bīmārī</i> .
Dropsy,	जलन्धर m. <i>jal-andhar</i> .
Dysentery,	अतिसार m. <i>atisār</i> .
Dyspepsia.	See Indigestion.
Ear,	कान m. <i>kān</i> .

Ear-ache,	कान का दर्द m. <i>kān kā dard</i> .
„ -wax,	कान मैल m. <i>kān-mail</i> .
Elbow,	कुहनी f. <i>kuhnī</i> .
Elephantiasis,	गोद फीलपा m. <i>god fīlpā</i> .
Entrails,	अन्तड़ियान m. <i>anṭṛiyān</i> .
Epilepsy,	मिर्गी f. <i>mirgī</i> .
Epsom Salts,	सांचर नोन m. <i>sānchar non</i> .
Eructation,	डकार f. <i>ḍakār</i> .
Eruption,	फुनसी निकाल m. <i>phunsī nikāl</i> .
Eye,	आँख m. <i>āṅkh</i> .
„ -brow,	भौन m. <i>bhaun</i> .
„ -lash,	पपनी f. <i>papnī</i> .
„ -lid,	पपोटी f. <i>papoṭī</i> .
„ pupil of,	पूतली f. <i>pūtlī</i> .
Face,	मुंह m. <i>munh</i> , चिहरा m. <i>chihārā</i> .
Fainting,	दुर्बलता m. <i>durbaltā</i> , बेहोशी f. <i>be-hoshī</i> .
Fever,	तप m. <i>tap</i> , बुखार m. <i>bukhār</i> .
„ remittent (every second day)	दिरोज़ तप m. <i>diroj tap</i> .
„ intermittent (every third day)	सिरोज़ तप m. <i>siroj tap</i> .
„ brain-,	सरसाम m. <i>sarsām</i> .
Finger,	उंगली f. <i>unglī</i> .
Fits,	पारी f. <i>pārī</i> , घाश f. <i>ghāsh</i> .
Flatulency.	See Eructation.
Flooding,	इस्तिहाज़ m. <i>istihāj</i> .
Fluor albus,	पनैली f. <i>panailī</i> .
Fœtus,	बेचा m. <i>bechā</i> , जनीन m. <i>janīn</i> .

Forehead,	पेशानी f. <i>peshānī</i> .
Ginger,	अद्रक m. <i>adrak</i> .
Gonorrhœa,	प्रमेह m. <i>prameha</i> .
Gout,	वात रोग m. <i>bāt rog</i> .
Gravel,	पथरी f. <i>pathārī</i> .
Gum,	मसूड़ा m. <i>masūrā</i> .
,, Arabic,	बाबूल की गोद f. <i>bābūl kī gond</i> .
Hair,	बाल m. <i>bāl</i> .
Hand,	हाथ m. <i>hāth</i> .
Head,	सर m. <i>sar</i> , सिर m. <i>sir</i> .
,, -ache,	सर का दर्द m. <i>sar kā dard</i> .
Heart-burn,	ग्रमल पित m. <i>gramal pit</i> .
Hectic,	क्षय m. <i>kshaya</i> , ज्वर m. <i>jwar</i> .
Heel,	एड़ी f. <i>erī</i> .
Hemp,	गांजा m. <i>gānjā</i> .
Henbane,	भांग m. <i>bhāng</i> .
Hernia,	अण्ड सोथ f. <i>aṇḍ soth</i> .
Hiccough,	हिचकी f. <i>hichakī</i> .
Hip,	कूला m. <i>kūlā</i> , चूतड़ m. <i>chūṭar</i> .
Hydrocele,	अण्ड सोथ f. <i>aṇḍ soth</i> .
Hydrophobia,	हडक m. <i>haḍak</i> .
Hypochondriac,	सौदाई m. <i>saudāī</i> .
Hysterics,	असेब भूत m. <i>aseb bhūt</i> .
Indigestion,	बदहज्मी f. <i>bad-hajmī</i> .
Inflammation,	सोजिश f. <i>sozish</i> , जलन m. <i>jalan</i> .
,, of the lungs,	पेफड़ा का दर्द <i>phephṛā kā dard</i> .

Injection (to give an),	पिचकारी क. <i>pichkārī k.</i>
Insanity,	जुनून m. <i>junūn</i> , सौदा m. <i>saudā</i> .
Intestines.	<i>See</i> Entrails.
Itch,	खाज f. <i>khāj</i> , खुजली f. <i>khujlī</i> .
Jalap,	जोलाब m. <i>jolāb</i> .
Jaundice,	पाण्डुरोग m. <i>pāṇḍu-rog</i> , कंवल m. <i>kanval</i> .
Jaw,	कला m. <i>kallā</i> , जबड़ा m. <i>jabrā</i> .
„ -bone,	जबड़हड्डी f. <i>jabra-haddī</i> .
„ -tooth,	दाढ़ m. <i>dārh</i> .
Joint,	गांठ m. <i>gānth</i> .
Knee,	घुटना m. <i>ghuṭnā</i> .
„ -cap,	चपनी f. <i>chapnī</i> .
Knuckle,	गांठ m. <i>gānth</i> , गिरिह f. <i>giriḥ</i> , बन्द m. <i>band</i> .
Laudanum,	अफीम का घोला m. <i>aphīm kā gholā</i> .
Leg,	टांग m. <i>ṭāng</i> , पिण्डली f. <i>pindalī</i> .
Leech,	जोनक f. <i>jonak</i> , जोंक f. <i>jonk</i> .
Leprosy,	कोढ़ m. <i>koṛh</i> .
Limb,	टुकड़ा m. <i>ṭukṛā</i> .
Linseed,	अलसी f. <i>alsī</i> .
„ -oil,	अलसी का तेल m. <i>alsī kā tel</i> .
Lint,	शण m. <i>śan</i> .
Liver,	कलेजा m. <i>kalejā</i> , जिगर m. <i>jigar</i> .
„ complaint,	कलेजा or जिगर का दर्द . . . <i>kā dard</i> .
Lock-jaw,	दन्त कीड़ <i>dant kīṛa</i> , जब्री बन्द <i>jabrī band</i> .
Loins,	कमर m. <i>kamar</i> .

Lumbago,	कमर दर्द m. <i>kamar-dard</i> .
Lunatic,	बावला <i>bāwalā</i> , दिवान <i>diwāna</i> .
Lungs,	फेफड़े m. <i>phephrē</i> .
Manna,	नुरनजबीन <i>nuranjabīn</i> .
Measles,	गर्मी दाना m. <i>garmī-dāna</i> , पनगाटी <i>pangāṭī</i> .
Miscarriage,	गर्भपात f. <i>garbhpāt</i> .
Moustache,	मूछ m. <i>mūchh</i> .
Mouth,	मुंह m. <i>munh</i> .
Muscle,	पठा m. <i>paṭhā</i> .
Mustard,	राई f. <i>rāṭī</i> .
Myrrh,	मुड़ m. <i>mur</i> .
Nail,	नाख m. <i>nakh</i> , नाखुन m. <i>nākhun</i> .
Nape (of the neck),	मंका m. <i>mankā</i> .
Navel,	नाबी f. <i>nābī</i> .
Neck,	गरदन m. <i>gardan</i> .
Nerve,	रग m. <i>rag</i> , पै m. <i>pai</i> .
Nightmare,	कावूस m. <i>kāvūs</i> , मुमा m. <i>mumā</i> .
Nitre,	शोरा m. <i>śorā</i> .
Node,	घाँठ m. <i>ghānth</i> , फूला m. <i>phulā</i> .
Nostril,	नथना m. <i>nathnā</i> .
Nux Vomica,	कुचला m. <i>kuchlā</i> .
Oil,	तेल m. <i>tel</i> .
Ointment,	लेप m. <i>lep</i> , मरहम m. <i>marham</i> .
Ophthalmia,	आँख का दर्द m. <i>ānkh kā dard</i> .
Opium,	अफ़यून f. <i>aphyūn</i> .

Otitis,	कान की पीड़ f. <i>kān kī pīr</i> .
Pain,	दर्द m. <i>dard</i> , पीड़ f. <i>pīr</i> .
Palate,	तालू m. <i>tālū</i> .
Palm (of the hand),	हथली f. <i>hathalī</i> .
Palpitation,	धड़क m. <i>dharak</i> .
Palsy,	शीतांग m. <i>shītāṅg</i> , अधंग m. <i>adhang</i> .
Piles, blind,	बादी बवासीर <i>bādī bawāsīr</i> .
„ bloody,	खूनी बवासीर <i>khūnī bawāsīr</i> .
Pimple,	फुन्सी f. <i>phunsī</i> , दाना m. <i>dānā</i> .
Pore,	लामकूप m. <i>lāmkūp</i> , मसाम m. <i>masām</i> .
Potash,	खार m. <i>khār</i> , सज्जी मिट्टी f. <i>sajjī miṭṭī</i> .
Poultice,	लोपरी f. <i>loprī</i> .
Pox, chicken-,	मोटिया सीतली <i>motiyā sītalī</i> .*
„ cow-,	सीतला m. <i>sītalā</i> .*
„ small-,	चचक माता f. <i>chachak mātā</i> .*
„ venereal,	घरमी f. <i>gharmī</i> .*
Prickly heat,	घमौरी f. <i>ghamaurī</i> .
Red-lead,	सन्दूर m. <i>sandūr</i> .
Rheumatism,	बात बाई f. <i>bāt bāī</i> .
Rib,	पनजरि f. <i>panjarī</i> .
Ringworm of the body,	दाद m. <i>dād</i> .
„ „ head,	गनज m. <i>ganaj</i> .
Rose-water,	गुलाब m. <i>gulāb</i> .

* Sītālā, the goddess of small-pox, who is also named Mātā, "mother."

Sal Ammoniac,	नौशादर m. <i>naushādar</i> .
Salt,	निमक m. <i>nimak</i> .
Salts,	सांचर m. <i>sānchar</i> , नोन m. <i>non</i> .
Sarsaparilla,	सालसा m. <i>sālsā</i> .
Scrofula,	कण्ठमाला m. <i>kanṭhmālā</i> , घुघुरा m. <i>ghur-ghurā</i> .
Sea-sickness,	घूमनी f. <i>ghūmnī</i> .
Senna leaves,	सना मक्की m. <i>sanā makkī</i> .
Shingles,	कछ दाद m. <i>kachh dād</i> .
Shoulder,	कान्धा m. <i>kāndhā</i> .
„ -blade,	पंखा m. <i>pankhā</i> .
Side,	पानजर m. <i>pānjar</i> .
Sinew,	पठा m. <i>paṭhā</i> .
Skeleton,	ठठरी f. <i>ṭhaṭharī</i> .
Skin,	चमड़ा m. <i>chamṛā</i> .
Skull,	खोप्री f. <i>khoprī</i> .
Small-pox. See Pox.	
Sole of the foot,	तलूआ m. <i>talū,ā</i> .
Sore,	घाओ m. <i>ghā,o</i> .
„ -throat,	गल का दर्द m. <i>gal kā dard</i> .
Spasm,	मरोड़ m. <i>maroṛ</i> , ऐंठ m. <i>ainṭha</i> .
Spasmodic,	मरोड़ लकब <i>maroṛ lakab</i> .
Spine,	रीढ़ m. <i>rīṭh</i> .
Spit,	ठूकना <i>ṭhūknā</i> .
„ blood,	लोहू ठूक दे. <i>lohū ṭhūk denā</i> .
Spleen,	पिलई f. <i>pila,ī</i> , तिल्ली f. <i>tillī</i> .

Sponge,	समुन्दरफेन m. <i>samundar-phen</i> , इसफंज m. <i>isfanj</i> .
Sprain,	मरोड़ m. <i>maroṛ</i> , मोच m. <i>moch</i> .
Squill,	जंगली पिपाज <i>jangalī piyāj</i> .
Straining (at stool),	कोथ m. <i>konth</i> .
Stye,	अनजनहारी f. <i>anjanhārī</i> .
Sugar,	चीनी f. <i>chīnī</i> .
„ of lead,	मुर्दे संग m. <i>murd-sang</i> .
Sulphate of copper,	तुतिय m. <i>tutiya</i> .
„ iron,	कसीस m. <i>kasīs</i> .
Sulphur,	गन्धक m. <i>gandhak</i> .
Sweat,	पसीना m. <i>pasīnā</i> .
Syncope,	मूरछा m. <i>mūrccā</i> .
Syringe,	पिचकारी f. <i>pichkārī</i> .
Tamarind,	तमरइ हिन्द m. <i>tamar-i-hind</i> , इमली f. <i>imlī</i> .
Temple (of the head),	कनपटी f. <i>kanpatī</i> .
Testis,	अण्ड m. <i>aṇḍ</i> .
Thigh,	जांघ m. <i>jāngh</i> , रान m. <i>rān</i> .
Throat,	गला m. <i>galā</i> .
Thumb,	अंगूठा m. <i>angūṭhā</i> .
Toe,	पैर की उंगली f. <i>pair kī unglī</i> .
„ great,	अंगूठा m. <i>angūṭhā</i> .
Tongue,	जीभ m. <i>jīb</i> .
Tooth,	दन्त m. <i>dant</i> .
„ -ache,	दन्त पीड़ा f. <i>dant-pīṛā</i> .

Trunk (body),	लोथ m. <i>loth</i> .
„ (main blood-vessel),	शह रग f. <i>shah-rag</i> .
Tumour,	फोड़ा m. <i>phorā</i> .
Turmeric root,	हल्दी f. <i>haldī</i> .
Turpentine,	गन्धबिरोज m. <i>ganda-biroj</i> .
„ oil of,	तरपन तेल m. <i>tarpan tel</i> .
Tympanum,	कान का परदा m. <i>kān kṛ pardā</i> .
Ulcer,	नासूर m. <i>nāsūr</i> .
Vein,	नस f. <i>nas</i> .
Venereal,	घरमी f. <i>gharmī</i> .
Verdigris,	जंगार m. <i>jangār</i> , पित्राई f. <i>pitṛā, ī</i> .
Vinegar,	सिरक m. <i>sirak</i> .
Vitriol,	नीला थोथा <i>nīlā thoṭhā</i> .
Vomiting,	उबकाई f. <i>ubkā, ī</i> .
Waist,	कमर m. <i>kamar</i> .
Wart,	मसा m. <i>masā</i> .
Wax (bee's),	मोम m. <i>mom</i> .
Wen,	गलगन्द m. <i>gala-gand</i> .
White-lead,	सफेदा m. <i>saphedā</i> .
Whitlow,	उंगलबड़ा m. <i>ungal-barā</i> .
Womb,	पेट m. <i>peṭ</i> , बचादान m. <i>bachā-dān</i> .
Worms,	केंचवा m. <i>kenchwā</i> , किड़ा m. <i>kirā</i> .
Wormwood,	नागदान m. <i>nāgdān</i> .
Wound,	घाँओ m. <i>ghā, o</i> .
Wrist,	पहुँचा m. <i>pahunchā</i> .



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